Price, 5 Cents.

The Living Church

VOL. XXVI. MILWAUKEE AND CHICAGO, FEBRUARY 15, 1902. No. 16.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes. Printed on rose-tinted paper.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH QUARTERLY, $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH QUARTERLY—a combination desirable in every family—$3.25 per year.

The Living Church Quarterly

Containing a Church Almanac and Kalendar for the year, issued at Advent; followed quarterly by smaller issues containing the Clergy List corrected. Nearly 700 pages per year, Price, 50 cents for all. Annual number only. paper, 35 cts.; cloth, 60 cts.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. For distribution in churches. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

THE YOUNG CHURCHMAN FOR EASTER

THE usual plans are now making to have a very handsome edition of THE YOUNG CHURCHMAN for Easter. A new and very beautiful border printed in red, will make the pages bright in color. The first page is an emblematic design appropriate to the season, and a very artistic production. The remaining pages will be brightened by attractive pictures, and stories suited to the Holy Season.

SUNDAY SCHOOLS

Not now subscribing, will find this the most attractive Souvenir to present to the children, and far cheaper and better than cards.

The price will be at the rate of ONE DOLLAR *per hundred copies*, in greater or less quantity as desired.

Send orders early, and papers will be forwarded in ample season.

S. S. CAROL SERVICES FOR EASTER.

Five different series, complete services with appropriate carols, words and music.

Price $1.00 per hundred copies. Send for samples.

Address THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

NOW READY. $4.00 NET. ILLUSTRATED.

Centennial Survey of Foreign Missions.

A Statistical Supplement to "Christian Missions and Social Progress," being a Conspectus of the Achievements and Results of Evangelical Missions in all lands at the close of the Nineteenth Century.

By the REV. JAMES S. DENNIS, D.D.

The missionary progress of the century is carefully tabulated with voluminous historical and suggestive comments presenting in outline the salient facts. Unique in its plan and scope, it furnishes a compendium of immediately available information for busy pastors and students. As a systematic, accurate, and detailed survey of the varied aspects of the missionary progress of Christ's kingdom it will be found to be of standard value. A directory of Foreign Missionary Societies in all lands, valuable maps, very full indices, and a number of beautiful illustrations add to the usefulness of the remarkable resumé. The price, which has been fixed at $4.00 net, is below the cost of mechanical production alone (typography, printing, binding, and illustrations).

One Volume Size 11x9 426 Pages Illustrations and Maps

FLEMING H. REVELL COMPANY

Chicago, 63 Washington St. New York, 158 Fifth Ave.
Toronto, 25 Richmond St. W.

Six Good Books for Lenten Reading

TESTIMONIALS TO CHRIST. A volume of 33 plain Sermons. By Rev. C. J. Ball 12mo, cloth, $2.00.

THE BOOK OF HOURS; in which are contained Offices for the Seven Canonical Hours. Litanies and other Devotions. By Rev. Morgan Dix. 16mo, cloth, red edges, 75 cents.

ROYAL PENITENCE. Short Notes on the "Miserere." For Lenten Use. By Rev. E. E. Dugmore. 32mo, cloth 25 cents.

THE SINNER'S RESTORATION. A Series of Lenten Addresses By Rev. E T Green. 18mo, Cloth. $1.00.

SERMONS FOR THE PEOPLE. A Series of seven volumes of Plain Sermons for the Christian Year. By Various Contributors. 16mo, cloth, per vol 40 cents.

V 1 III Ash Wednesday until Easter Eve.

SERMONS PREACHED IN WESTMINSTER ABBEY. By Rev. Canon Basil Wilberforce. 12mo, cloth. 80 cents net.

JUST PUBLISHED.

A COMPANION TO THE PRAYER BOOK. A Liturgical and Spiritual Exposition of the Services for the Holy Communion, Morning and Evening Prayer, and the Litany. By the Rt. Rev. A. C. A. Hall D.D., Bishop of Vermont. 18mo, Cloth, 35 cents net.

E. & J. B. Young & Co., 7 & 9 West 18th St., New York.

Sermon Paper.

The Clergy can be supplied with a fine quality of Sermon Paper for $.25 per ream, (500 half sheets). Express charges additional. Sample on application. It can be had either rule or unruled. Three eyelets.

Same, double sheets, $2.50 per ream. Express charges additional on both.

Sermon Covers, Manila Paper, 25 cents per dozen.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

CONFIRMATION CLASSES

are generally in course of formation at this time. The following list of books and pamphlets should be examined before arrangements for the Class are made:

A Manual of Instruction for Confirmation Classes.
By the Rev. Wm. C. DeWitt, Rector of St. Andrew's Church, Chicago. Price, 10 cts. net in any quantity. Postage 1 ct.
"It will be found most useful to teachers of Bible classes who endeavor to prepare their scholars for the special Confirmation instructions of their Rector."—*G. F. S. Associates' Record.*
"Judicious and commendable."—*The Churchman.*

Responsibility. A Talk with Girls.
By the Rev. E. E. Holmes. Cloth, 25 cts. net.
"A dainty little booklet which deserves the attention of every young woman. It can be read quickly, but will and must leave an impression upon her mind which will prove of lasting value."—*Pacific Churchman.*

Our Family Ways Series.
Comprises three attractive volumes of simple readings on the Church and Her Doctrines, as follows:
I. *Our Family Ways.* Cloth, net, .50; paper, net, .25.
II. *The New Creation.* Cloth, net, .50; paper, net, .25.
III. *The Holy Warfare.* Cloth, net, .50.

Dost Thou Believe?
A Confirmation Memento. By the Rev. Charles Scadding. Limp cloth, 10 cts. net.

Holy Confirmation.
By the Rev. F. S. Jewell, Ph.D. Paper, 10 cts. net.

Confirmation in the Church and the Bible.
By the Rev. E. W. Spalding, D.D. Paper, 10 cts. net.

The Church of the New Testament.
By the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac. Paper, 5 cts.

Readings and Prayers for Young Communicants.
By the Rev. C. Ernest Smith, D.D., Rector of St. Michael and All Angels, Baltimore. Cloth, 50 cts. net. Postage 5 cts.

The Authority of the Church.
By the Rev. Morgan Dix, D.D., LL.D., Rector of Trinity Church, New York. Paper, 30 cts. net.

SIMPLE MANUALS OF PRAYER.
Adapted to ordinary Candidates for Confirmation:

God's Board.
A Manual for the Holy Communion. Containing "Some Plain Advice to Communicants," by the Rev. E. C. Paget, M.A., *Oxon.;* the Order for Holy Communion with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc. New edition.
11. Cloth, net, 20 cts.
12. Morocco, black, net, 75 cts.
13. Morocco, maroon, net, 75 cts.

Prayers for Daily Use and for the Holy Communion.
By the Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa. Cloth, 20 cts. net.

Published by **THE YOUNG CHURCHMAN CO.,** MILWAUKEE, WIS.

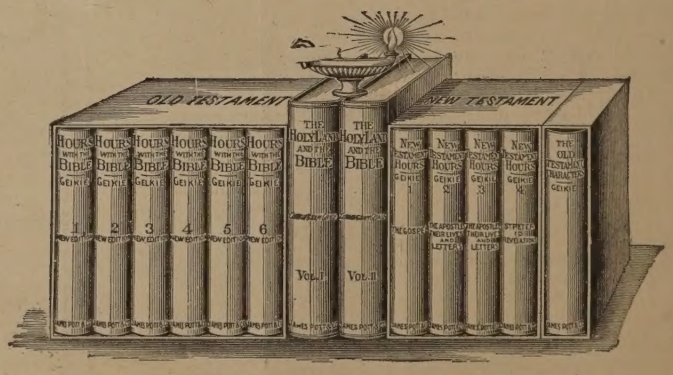
$1 FIRST PAYMENT AND $1.00 PER MONTH FOR FOLLOWING 9 MONTHS

DR. CUNNINGHAM GEIKIE'S
13 BEST BIBLE HELPS
ALL AT HALF PRICE

GEIKIE'S *Great Work of Bible Exposition*
13 Volumes Half Price
The Regular Price of these 13 Volumes is $20

Rev. Dr. Cunningham Geikie

The entire set has just been printed and bound in the best manner. The volumes contain an average of 500 pages each, with indexes, maps, and illustrations. If you are interested in Sunday School work and Bible Study, you should have these books.



GEIKIE'S HOURS WITH THE BIBLE
Old Testament Series.—Six Volumes.
New Testament Series.—Four Volumes, 12mo, cloth and gilt, illustrated.

GEIKIE'S THE HOLY LAND AND THE BIBLE
Illustrated with full page plates. Two volumes, 8vo, cloth.

GEIKIE'S OLD TESTAMENT CHARACTERS
With twenty-one illustrations. Chronological Tables and index. 12mo, cloth.

THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

The Magazines

The *Nineteenth Century and After* for January opens with an article on "Our Naval Position in Eastern Seas," by Lieut.-Gen. Sir Andrew Clarke, G. C. M. G., etc. The article is suggestive of England's present weakness in the East on account of the lack of good naval stations and coaling stations there. A double article is given to "Mrs. Gallup's Cypher Story—A Reply to Mr. Mallock" on the Bacon-Shakespeare controversy. Really this is not even fine literary fooling. An article which arouses our indignation is "A Turning Point in Old Testament Study," by Rev. Professor T. K. Cheyne, in which, after confessing that the "Higher Criticism" to which he has devoted himself has gone about as far as possible in disintegrating the Old Testament, he turns with manifest approval to the mythic theories of Hugo Winckler, which utterly deprives the Old Testament saints of all reality. They are "lunar heroes"—"patron deities." "In the original story, then, it was the Moon-god (Jacob), with his children, who bowed down before the Sun-god (Joseph), his son. The rest of the story of Joseph now becomes quite clear." Oh! certainly, very clear, indeed! We are so thankful. But it is a comfort to learn that Prof. Cheyne's literary or Higher Criticism has done all this mischief (as well as all the good) that it is able to do, and that its defenders must perforce plunge into the *bathos* of his last article. "A New Route to Canada," by Edwin C. Burgis, proposes the ocean port of Sydney, C. B., as the Atlantic terminus for mails and passengers, as it is 773 knots shorter than from Liverpool to New York. A rather thin paper on Sir James Paget and Louis Pasteur is contributed by Lady Priestley. "Did Titian Live to be Ninety-nine Years Old?" is the inquiry of Herbert Cook, and he answers it in the negative. "The Reduction of Town Fogs," by Hon. Rollo Russell, is an interesting article, not because he gives us much hope of the London fogs being reduced, but because he shows how dangerous they are to health, to "life, liberty, and the pursuit of happiness." There are several other articles which we have not noticed.

The *Westminster Review* for January begins with two articles on the South African situation, from the radical Liberal point of view, and after them comes, with rather curious inconsistency, an article entitled "Wanted—An Opposition," by A. P. Gilmour, whereby it may be seen how disintegrated the once potent Liberal party now is. A very interesting and useful article is that on "Italy and Her Socialists," by Henry W. Wolff. His account of the actual condition of the Italian laboring classes is most sad and depressing. Italy is far behind all the enlightened nations in this respect, but the efforts of so-called socialists to better the condition of the laborers have met with a large degree of success. The article will be read with much sympathy by all who are interested in social economics. F. B. Bradley-Birt, I. C. A., contributes an excellent paper on "The Late Amir of Afghanistan," Abdur Rahman, with some notice of his son and successor, Habibullah. It is the great triumph of Abdur Rahman's policy as a ruler, that the son whom he had really chosen seems to have succeeded his father peaceably. Other articles are: "The Workmen's Compensation Act," by J. Tyrrell Baylee; "Landlordism in a Kerry Village," by T. M. Donovan; "A Stone Wall," by C. B. Wheeler, which is a diatribe against the law of marriage, of the kind which this magazine frequently permits to disgrace its pages; "The Exodus of the Irish," by Thomas E. Naughten; and, "A

[*Continued on Page 592.*]

LONGMANS, GREEN & CO.'S NEW BOOKS

THE WHITE STONE. Some Characteristics of the Christian Life.
By the Rev. JOHN McGAW FOSTER, Rector of the Church of the Messiah, Boston. Small 8vo, $0.80 NET. By mail, $0.85.

ORDINATION ADDRESSES.
By the Right Rev. W. STUBBS, D.D., late Lord Bishop of Oxford. Edited by the Rev. E. E. HOLMES, formerly Domestic Chaplain to the Bishop; Hon. Canon of Christ Church. With Photogravure Portrait, crown 8vo, $2.25.

THE CHURCH AND THE NATION: Charges and Addresses.
By MANDELL CREIGHTON, D.D., sometime Bishop of London. Edited by LOUISE CREIGHTON. Crown 8vo, $2.00.

CHORALIA; A Handy Book for Parochial Precentors and Choirmasters.
By the Rev. JAMES BADEN POWELL, M.A., Precentor of St. Paul's, Knightsbridge. Crown 8vo, $1.50.

PREPARATIO; or, Notes of Preparation for Holy Communion, founded on the Collect, Epistle, and Gospel for Every Sunday in the Year.
With Preface by the Rev. GEORGE CONGREVE, M.A., of the Society of St. John the Evangelist, Cowley. Crown 8vo, $2.00.

THE MINISTRY OF GRACE; Studies in Early Church History with reference to Present Problems.
By the Right Rev. JOHN WORDSWORTH, D.D., Lord Bishop of Salisbury. 8vo, cloth, $5.00.

LONGMANS, GREEN & CO., Publishers, New York.

The Word Protestant.

By W. H. Cavanagh.

This book of some 200 pages, lucidly sets forth the position of the Church in Ancient, Mediæval, and Modern history. The origin and elucidation of the term "Protestant," and its synthesis with and differentiation from the word "Catholic," is discussed in the most comprehensive way. The authorities for the data, and crucial points in English and American Church history, and legislation, are given in detail. New material is here printed for the first time. An original chart illustrates the impregnable validity of Anglican Orders. The book has been favorably criticised by the Church and secular press in England and America.

Sent postpaid on receipt of 50 cents
By
GEO. W. JACOBS & CO.,
105 So. Fifteenth St.,
PHILADELPHIA, - - PENN.

New Anthems and Services

are now listed and described in the new periodical

The Church Music Review

DEVOTED TO CHURCH MUSIC

Published Monthly, at 50c. a year

Official Organ of the Guild of American Organists

CONTENTS

Articles by Prominent Church Musicians
Service Lists for all Seasons
News from all parts of the United States
Music Supplement each Month

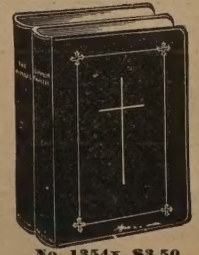
Sample Copies sent free upon application to

Novello, Ewer & Co.
21 East 17th St., New York

MANY NEW DESIGNS AND STYLES

have just been added to the large variety of

Nelson's Prayer Books and Hymnals



No. 1354x, $3.50

They are beautifully bound in all kinds of leather, and are printed on fine white and Nelson's India Paper.

Prices from 60 cents upwards

For sale by all booksellers or send for catalogue to

THOS NELSON & SONS, Publishers, 37-41 East 18th St New York.

Spaulding & Co.
(INCORPORATED.)
ECCLESIASTICAL ART
METAL WORKERS
MEMORIALS
executed in **Gold, Silver, Bronze, Brass, Marble, or Wood.**
Only establishment in the West carrying exclusively high grade Church goods. *Correspondence Solicited.*
CHICAGO, ILLINOIS.

R. GEISSLER
CHURCH FURNISHER DECORATOR
56 WEST 8TH ST NEAR 6TH AVE NEW YORK
HISTORICAL
FOUNDATION TABLETS MEMORIAL TABLETS
IN MARBLE METALS AND MOSAICS

COX SONS & VINING
70 Fifth Ave., NEW YORK.
Church Vestments, Embroideries,
Silks, Cloths, Fringes, etc.,
CUSTOM TAILORING.

PEWS-ALTARS-PULPITS
Send for Illustrations.
Lowest Prices Consistent with Good Work.
MANITOWOC SEATING WORKS
Factory: MANITOWOC, WIS.

FURNITURE DECORATIONS MOSAICS
CHURCH WORK IN METAL & MARBLE
LYCKE ART WORKS 59 & 27 E. 59TH ST NEW YORK

MEMORIALS WINDOWS, BRASSES, WOOD
Highest Award, Augusta, Ga., Exhibition, 1891
COLEGATE ART GLASS CO.,
318 West 13th St., New York.

Stained Glass
THE FLANAGAN & BIEDENWEG CO.
Show Rooms, 57--63 Illinois St., CHICAGO, Ills.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago

CHURCH and CHANCEL FURNITURE
OF ALL KINDS.
PHŒNIX FURNITURE CO., Eau Claire Wis

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND EAST INDIA TIN ONLY.
BUCKEYE BELL FOUNDRY,
THE E. W. VANDUZEN CO., Cincinnati, O.

CROSSES are the most Churchly for Monuments. Correspondence solicited for work to be erected this Spring, executed in either GRANITE, MARBLE or STONE. Send for Photographs and Illustrated Hand Book. Every question answered for the Church or Cemetery.
J. & R. LAMB
59 Carmine St., N. W YORK.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The O. S. BELL CO., Hillsboro, O.

MENEELY & CO. The World Famous BELL FOUNDERS
Watervliet, West Troy, N. Y. Only Highest Grade
CHIMES, PEALS, CHURCH BELLS, &c.
The Old Meneely Foundry, Estab. by And. Meneely, 1826

Educational.

WISCONSIN.

RACINE COLLEGE GRAMMAR SCHOOL
"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
REV. H. D. ROBINSON, Warden, Racine, Wis.

KEMPER HALL, Kenosha, Wis.
A School for Girls, under the care of the Sisters of St. Mary. The Thirty-second year begins September 24, 1901. References: Rt. Rev. I. L. Nicholson, D D, Milwaukee; Rt Rev. W. E. McLaren, D. D., Chicago Rt. Rev. Geo. F. Seymour, S T D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

NEW YORK.

***The* General Theological Seminary.**
Chelsea Square, New York.
The Academic Year began on Wednesday in the September Ember Week.
SPECIAL STUDENTS admitted and a GRADUATE course for graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from
The Very Rev E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean

Miss C. E. MASON'S School for Girls.
The Castle, Tarrytown-on-Hudson, N. Y. Advantages of N. Y. City. Graduates. Prepares for College.
Miss C. E. MASON, L.L.M., Principal.
Send for Catalogue.

S. MARY'S SCHOOL,
6 and 8 East 46th St., New York.
Boarding and Day School for Girls under the charge of the Sisters of S. Mary. Preparation for College and Foreign Travel. Gymnasium. Elevator.
Address THE SISTER SUPERIOR.

MICHIGAN.

AKELEY HALL, Grand Haven, Michigan.
A school for girls. College preparation and special courses. Advantages in Music and Art. Re-opens September 24, 1901. THE MISSES YERKES, Principals.
For illustrated catalogue, address
MISS SUSAN HILL YERKES, Resident Principal

WABAN SCHOOL for Boys J. H. PILLSBURY, M. A., Prin.
WINDSOR HALL for Girls ANNA M. GOODNOW, B.A., Assoc. Prin.
WABAN, MASS.

***The* Gilman School for Girls** Also called ***The* Cambridge School**
Parents looking for a school are requested to send for the Manual and for pamphlets on the "Choice of a School." ARTHUR GILMAN, A.M., Director, Cambridge, Mass.

WOMEN'S GUILD OF ST. IGNATIUS,
56 W. 40 St. NEW YORK CITY,
Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc. Send for price-list.
The Guild has for sale also the following books, by the Rev. Arthur Ritchie:
Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1 50.
What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.
Good Friday Addresses on The Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.
Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

INDIANA.

KNICKERBACKER HALL, Indianapolis, Ind.
A school for girls. School year begins September 24th, 1901. College preparation and special courses. All departments. THE MISSES YERKES, Principals.
Address MISS MARY HELEN YERKES, Resident Principal.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective). Personal attention given each boy. Number strictly limited. Address REV. J. H. MCKENZIE, Rector.

ILLINOIS.

WATERMAN HALL.
The Chicago Diocesan School for Girls, Sycamore, Illinois.
The thirteenth Academic Year will begin Sept. 18th, 1901, with modern Gymnasium, Auditorium, Music Hall, and accomodations for 15 more pupils.
The Rt Rev. Wm. E. McLaren, D. D., D. C. L., President of, and the Rt. Rev. Chas. P. Anderson, D. D. a member of, the Board of Trustees.
Address the Rev. B. F. FLEETWOOD, D.D., Rector.

ST. MARY'S SCHOOL, Knoxville, Ill.
Now in its Thirty-third Year.
Prominent Families in many States during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address,
REV. C. W. LEFFINGWELL, Rector.

CONNECTICUT.

CONNECTICUT, Hartford.
Woodside. Suburban School for Girls.
In April will be removed to the beautiful village of Simsbury, half hour by railroad from the city. MISS SARA J. SMITH, Principal

AUSTIN ORGAN CO
HARTFORD, CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S. Eng. and Can.
Descriptive Book will be sent on application

THE PENNOYER, Kenosha, Wis
Established 1857.
A Health-Resort; Water-Cure; Rest-Cure; Sanitarium of the highest grade. Country life (extensive grounds—75 acres—grand lake-view) with city comforts. Invalids or rest-seekers should send for illustrated prospectus. Address,
N. A. PENNOYER, M.D., Manager
REFERENCE: The Young Churchman Co

SUNSET PARK INN, at Haines Falls, N. Y. Finest in Catskill Mountains.

The Living Church

Vol. XXVI. MILWAUKEE AND CHICAGO, FEBRUARY 15, 1902. No. 16

Editorials and Comments.

The Living Church

With which are united 'The American Churchman,' and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance, $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

Advertising.

Three Columns to page. Length of column, 160 lines. Width, 2⅜ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

Notices of Deaths, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

THE ISSUE WITH BROAD CHURCHMANSHIP.

WE HAVE read with much interest a series of five papers by the Rev. S. D. McConnell, D.D., entitled "An Eirenicon," which has lately run through the columns of *The Churchman*. We are the more interested, because the purpose of the eminent author is one with which we are in cordial sympathy. If anything can be done to make Churchmen understand each other better, to make them better realize the position and the difficulties of each other, by all means let it be done. If at length the eirenic spirit has taken possession of the eminent divine, who in these papers seeks to effect a better understanding between Churchmen, that is itself a most hopeful turn. Though Dr. McConnell frankly admits that he speaks as a "Broad Churchman," "such descriptive adjectives," he says, "are very distasteful, and, in my judgment, impertinent." This impertinence however is not one that has always struck him in a practical manner. In another place, Dr. McConnell has felt it not impertinent to say:

"The truth is, there are only two kinds of Churchmen possible, Broad and Narrow. These two divisions exhaust the subject. Those who dislike for any reason to be called 'broad" and prefer to label themselves 'high' or 'low,' simply hide their heads in the sand. The antithesis of Broad is Narrow, and so it will remain." [1]

If it be impertinent, then, to call Dr. McConnell a Broad Churchman, as stated by him in *The Churchman*, then the impertinence is one which he has largely forwarded in his own works. Taking his own position as a standard of "breadth," and calling those who differ with him "Narrow," is, we beg to suggest, also an impertinence, and not altogether a mark of intellectual breadth, however typical it may be of breadth in Churchmanship.

Moreover, the logic applies equally well to other distinctive terms. One who looks upon himself as a High Churchman may with equal logic take that "height" as a standard and proclaim that "The antithesis of [High] is [Low] and so it will remain"; obviously, again, "these two divisions exhaust the subject," and according to Dr. McConnell's logic, we must assume that he, rejecting both these terms, must "simply hide his face in the sand."

Again, in the same book of *Essays*, Dr. McConnell was kind enough to express his personal opinion of those whom he calls "the Catholic party." "Is the Catholic party likely," he asks, "to succeed?" He believes that it is not, and for these reasons:

"First of all there is the glaring incongruity between the theoretic catholicity and the practical denominationalism of a party which adopts this policy. The people may be let alone to discern this inconsistency and to deal with it. In the second place, there is a reason to which one refers with hesitation. Possibly it may be enough to say that with half a dozen exceptions, neither the men of learning, of influence, of reputation, nor of ability, are to be found in the so-called 'Catholic' party. It possesses a strong *esprit du corps* and adroit managers, but not many scholars, preachers, or men who in any way touch the public. There are some of the first rank who were at one time counted within it, but who have either outgrown it, or have been 'read out' of it. A party which systematically ejects its strongest men would not seem to have much hold upon the future. But the third and chief reason is that it is part of a movement which has passed its period of highest strength."

Since, then, the reverend Doctor has this very contemptuous opinion of his opponents, which he has never hesitated to express, we think it a happy sign that he at length assumes an eirenic spirit in writing.

These prefatory observations, however, are not at all intended as reflections upon the writer of the Eirenicon, but as necessary to establish his point of view. No Eirenicon can ever be satisfactory which does not first discover and try to do justice to the point of view of each party to the controversy. The positions which Dr. McConnell seeks to harmonize are that of the Broad Churchman, such as himself, on the one hand, and on the other, that of which he takes Dr. Dix as speaking in his recent Bedell Lectures upon *Three Guardians of the Supernatural Religion*,—and he could not choose a better representative nor one more unlike the characterization of the Catholic party which we have quoted—as a type. According to his canon laid down in his *Essays*, therefore, Dr. Dix is to be considered the representative of Narrow Churchmanship; the kind distinguished by the possession of "adroit managers but not many scholars, preachers, or men who in any way touch the public," and devoid

[1] *Essays, Practical and Doctrinal.* By S. D. McConnell, D.D., LL.D., p. 80.

of "men of learning, of influence, of reputation, [and] of ability."

And first we call attention to the abject narrowness of this position of the Broad Churchman. The assumption that I am the Standard, so that in differing with Me you are *ipso facto* Narrow, is one that is not only frankly avowed by Dr. McConnell, but also one that runs through all Broad Church literature. The assumption that all learning, all ability, all reputation, is on the side of Broad Churchmanship—at least as compared with the "Catholic party"—is one that is so wholly false as to lead one to wonder at the strange absence of a sense of humor which could lead one to pen the absurd statement. The "party" of Pusey and Keble and Dean Church and Liddon and Carter and Gladstone and Gore and Paget, not to come to our own country, a party of "adroit managers but not many scholars!" Poor party! And to think of the intense intellectual acumen of the condescending critic who out of the wealth of his Breadth, thus views these Narrow Churchmen!

But notwithstanding this condescension on the part of one of the two parties to the Eirenicon, there is one common characteristic of both Broad and Catholic Churchmanship—we use these terms, as we have frequently said, rather under protest, but as a necessity—that ought to, even if it does not, create a bond of sympathy between them. Both these are the result of movements which were intended to influence the Church as a whole, and which were never intended to create separate parties in the Church. Dr. McConnell appreciates this with respect to his own school of thought. "One thing," he says, "Broad Churchmen will not do, they will not become an organized party."[2] Phillips Brooks was also insistent in urging the same. Broad Churchmanship was intended to permeate all forms of Churchmanship, to reconcile differences, and to lead men of different minds to live at peace with each other. There are today men calling themselves Broad Churchmen who hold to this ideal, who are truly sympathetic in their feeling toward Churchmen of different schools, and who are really broad in intellect. But these are not Broad Churchmen in Dr. McConnell's sense, though they also use the term.

Catholic Churchmanship, as well, seeks to permeate and to Catholicize the whole thought of the Church, and can never rest content with being a party within the Church. It does not purport to be a solution for all our problems, but it does present a theory of the Church itself which if true must of necessity exclude the contrary theory. That is to say, it maintains the continuous life and authority of the Holy Catholic Church from the beginning, as paramount to the life and authority of any local or national Church, as the whole is greater than a part.

A real Eirenicon between the two phases of thought concerning the Church, would seek to show to Churchmen calling themselves Catholic that there is an embryo, although latent and sometimes deficient, Catholicity to all loyal forms of Churchmanship represented in Anglican Christendom, so that the divergence between Churchmen is, for the most part—we do not say entirely—one of degrees of perception of the requirements of Catholicity, rather than a clear-cut issue between Catholicity and non-Catholicity. We frankly admit that there are Catholic Churchmen to whom such an eirenicon might well be addressed, and we have more than once addressed ourselves to the subject. Catholicity, rightly understood, is a term involving large themes. It includes much more than is sometimes predicated of it. It involves the realization of the due proportion between worship and work, between doctrine and missions. On the other hand, a real Eirenicon would attempt to show to Broad Churchmen that a religion based on Thought must always be at best only a working upward from intellectual postulates, which could never have to it the element of certainty. The very finiteness of human intellect would prevent such a religion from ever being anything more than devout speculation.

Dr. McConnell uses Broad Churchmanship, not as a term applying in the harmonizing sense we have mentioned, such as it was always urged by Bishop Brooks, but as standing for a distinctly understood intellectual position relative to doctrine and ecclesiastical polity. As such, the term is a purely partisan designation, as truly as the term Democrat or Republican, and far more than the term Catholic has ever been among us, even when most misused. He speaks of miracles and asks, "Just how do we [Broad Churchmen] stand toward these things?" He declares it true that Broad Churchmen "do accept the doctrine of Evolution, for example, that they accept both the method and the conclusions of the Higher Critics, that they hold in slight esteem some of the 'traditions of the elders,' that they recognize and thank God for the fact of a real, even if irregular, ministry outside of the episcopal succession." All this must constitute them, no longer merely a harmonizing influence exerted as between Churchmen, but a distinct party in the Church. In short the Broad Churchman depicted by Dr. McConnell in these papers, is the real Broad Churchman of fact, as we know him, and not the elusive, ideal creature of theory as we generally hear of him but never see him. Let us then treat him as the reality that he is.

[2] *Ibid*, p. 87.

The first issue between Catholic and Broad Churchmanship is quite well stated by Dr. McConnell:

"The one class rest their faith primarily upon Authority; the other on Thought. The thing which greatly needs to be frankly recognized is that each attitude is legitimate, and each one is just as legitimate as the other. One takes his Faith at the hands of the Church's authority, and then justifies it to himself by reasons. The other takes his Faith upon reasons assigned, and then finds a firmer confidence in the fact that he is in agreement with the great company of the faithful. Why should they quarrel?"

This distinction was even better stated by the Bishop Coadjutor of Chicago recently, though Dr. McConnell's statement appears to be substantially the same. Bishop Anderson asks:

"Did man make God, or did God make man? Is God the creation of man's subjective fancy, or is He an objective reality? Is God the creature, or is man the creature? Did man make God in man's image, or was it the reverse? Did man make or invent or discover Christ? Did man take one of his own number and elevate him into that divinity that has received the homage of fifty generations of Christians? Isn't it of the essence of our religion that He 'being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man'? 'God of God . . . who for us men and for our salvation came down from Heaven . . . and was made man.' Was God made man, or was man made God? Did the people say, 'On this rock of our human attainments, we will build our churches'? Or did Christ say—On this rock of supernatural revelation I will build My Church? Is the Church ours or His? Let us go on. Did the Apostles call Christ, or did He call the Apostles? Did the deacons and presbyters make the Apostles, or did the Apostles make them? Was St. Stephen ordained by that mixed congregation of Jews and Greeks who stoned him? Did St. Philip receive his Orders from that Samaritan congregation whom he presented to the Apostles for Confirmation? Did we institute the Sacrament of Baptism, or did Christ? Did any mere man invent the Sacrament of the Altar, and dare to say, 'This is My Body'? Did any of us bring life and immortality to light through a visible resurrection?"

And Bishop Anderson gives an answer which we commend to Dr. McConnell's consideration:

"Certainly they [the Apostles] had not chosen Christ in the first instance. They had not called a meeting and cast their ballots for their Teacher, or their Master, or their King. Certainly they had not elected Him to be their Saviour, as though He had rivals in the field. Certainly His authority over man or over His kingdom was not an authority derived from man. Our Lord here lays down a general statement that is applicable not only to the Christian ministry but to the Christian religion as a whole and in all its parts. The Christian religion is from above."[3]

Thought, *versus* Authority; Man-made, *versus* God-made; here is the distinction between the two, distinctly stated. Intellectual religion would be one proceeding from man to God. Authoritative religion is a religion based on a revelation given by God to man. The one rests on the intellectual value of the opinions and thoughts of certain men; the other rests on the word of the Living God.

If the Church were simply a general meeting ground for theorists upon religion, it would be interesting to discuss this primary difference which Dr. McConnell and Bishop Anderson —and it would be difficult to find men better qualified to stand as representatives of the two systems—have each, at almost identically the same moment, propounded from their respective points of view. We should then be able to stand by until David and Goliath had met, without fear or favor, and then judge which system could present the best arguments for its credibility.

But even back of this is another issue; and that is the moral issue involved. And we venture to say that that issue has

[3] *The Christian Ministry.* Sermon at the Consecration of Bishop Keator. By the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago, pp. 7-9.

never yet been squarely met by Broad Church partisans. It is not met by Dr. McConnell. It is passed over by all who think with him.

Dr. McConnell asks: "What does the 'Broad Churchman' believe concerning the Incarnation?" And he replies by quoting the words of the Nicene Creed. He appears however to realize that this answer does not give complete satisfaction, for, he says, Churchmen agreeing with Dr. Dix, the Bedell lecturer, "have a rooted suspicion that the venerable phrases in which he [the Broad Churchman] avows his faith do not mean the same thing for him that they do to them." To this contention he replies, "it ought to be frankly said that it assumes a downright impossibility." "Is it not the fact that the 'Idea of God' has widened with the circle of the suns?" "It is enough that for each one who uses them they shall have a real meaning, a true meaning, and one which agrees with the infinite facts which all are in their poor way trying to apprehend."

Let us examine this somewhat more carefully. Words have a distinct value as the expression of thought. True, that value is subject to larger or smaller apprehension. Still, it is sufficiently fixed so as to make it possible to postulate a correct or an incorrect use of any given word. One may not change the meaning of *cat* to *dog* and plead that by the former term he now refers to the canine species. Words are sufficiently fixed in their right interpretation so that they have definite, well understood meanings, and may not honorably be used as divested of such meanings.

Now we ask that the *moral* question be taken up as to the teaching of certain Broad Churchmen with relation to certain facts stated in definite words in the Creeds or in other formally accepted formulas of the Church. Dr. McConnell says:

"The essential belief concerning the Incarnation is identical among Low and High, Broad and Narrow. They all, and all alike believe that in the man Jesus is found the fullness of the Godhead bodily. They believe that at a certain point in history—a date defined in the Creed by the mention of two historical human beings—the Virgin Mary and Pontius Pilate—the Eternal Word took upon Himself the form of man."

To compare with this, we beg to direct Dr. McConnell's attention to the following quotation from the Rev. Dr. T. K. Cheyne, Oriel Professor of the Interpretation of Holy Scripture at Oxford, and one of the most eminent of the school for which Dr. McConnell makes himself the mouthpiece:

"The evidence that primitive Christian tradition knew anything about the father of Jesus is very slight, and considering that the narratives respecting the birth of Jesus in Matt. i. *f.*, Luke i., ii., iii., are partly Haggadic or edifying tales. . . . . *it becomes the historical student to confess that the name of the father of Jesus is, to say the least, extremely uncertain.*" [4]

Let the *moral* question be taken up as to the use of such language by one who has sworn that he "unfeignedly believes all the Canonical Scriptures of the Old and New Testament." Let Dr. McConnell reconcile the statement with his own statement of the belief of Broad Churchmen. Having in mind this quotation from Dr. Cheyne, certainly a representative Broad Churchman, is it a fact that "Broad Churchmen believe concerning the Incarnation: . . . . . I believe . . . . . In one Lord Jesus Christ, the only-begotten Son of God. . . . . And was incarnate by the Holy Ghost of the Virgin Mary"; "Conceived by the Holy Ghost"? Is it a fact as stated by Dr. McConnell that "The essential belief concerning the Incarnation is identical among Low and High, Broad and Narrow"? But more important still, how can the *morality* be defended of one who can use expressions denoting absolutely contradictory beliefs, and yet maintain that he holds them both?

For Dr. McConnell is estopped from replying that Dr. Cheyne simply speaks for himself and that Broad Churchmen in general are not thereby involved. There had been no attack made on Dr. McConnell, to which he thought it necessary to reply. Dr. McConnell is criticising Dr. Dix for asserting: "There are among the clergy of this Church those who, after having set their hand to a promise, and then sworn to God and on the Holy Gospels that they will be faithful witnesses . . . . . break plighted faith and oath, substitute the opinions of modern schools of thought for the dogmas of the Catholic Faith, put new concepts into the words of Holy Scripture and the venerable Creeds," etc. It is to combat this and other like assertions relating to the "Broad" school that Dr. McConnell has written his papers. He distinctly speaks throughout for Broad Churchmen as a school. He acknowledges that these (himself ineluded), "accept both the method and the conclusions of the Higher Criticism." We do not ask Dr. McConnell to discuss the subject of the fatherhood of Jesus Christ. We do ask his attention to the moral question involved in teaching that which is directly contrary to the faith one has sworn to teach, if words have any real meaning at all. Dr. Cheyne does not stand alone in this matter, and it cannot fail to have been brought to Dr. McConnell's attention that less distinguished Broad Churchmen in our own country have taught the same thing.

Just one more illustration of this moral question; and this we shall take from Dr. McConnell's own words. Referring again to his *Essays* we find him tracing the history of the Bible.

"The Bible was first enthroned as 'authority,' and thereupon 'inspiration' was urged to establish its legitimacy." "The doctrine of 'Inspiration' began to be exploited." "The whole development of the dogma lies within the seventeenth and the first half of the eighteenth century." "The Bible *came to be called* the 'Word of God.'" "And all this without its own consent, and even against its plain protest!" [5]

Over against these words we beg to quote the "Declaration" which Dr. McConnell must have signed in writing, before his Ordination:

"I do believe the Holy Scriptures of the Old and New Testament *to be the Word of God.*"

Let us put these statements in parallel columns, that the discrepancy may the more clearly appear:

"The Bible came to be called the 'Word of God.'" "And all this without its own consent and even against its plain protest."	"I do believe the Holy Scriptures of the Old and New Testament to be the Word of God."

Let the author of the Eirenicon grapple with the moral question involved in solemnly signing the one statement and afterward publishing the other.

IT IS THIS moral question, to which loyal Churchmen demand an answer from Broad Churchmen. We ask the question in the same eirenic spirit in which Dr. McConnell has written. If any satisfactory explanation can be given of this strange contradiction between the formally and the informally stated belief of Broad Churchmen, it ought, in justice to themselves, to be made. We are not now saying it cannot be satisfactorily answered. We only say, first, that *we* cannot effect the needed reconciliation, and second, that Dr. McConnell does not meet the question, though Eirenicons must be worthless so long as the chief question at issue is ignored. All the long list of cleverly devised reconciliations between "Broad" and "Narrow" Churchmanship, which Dr. McConnell has so pleasingly brought together, avails nothing in this indictment. When you make an oath, do you keep it? When you make a statement, do you mean it to be understood according to ordinary canons of interpretation? When you stand before God and say "I believe," are you uttering the truth, the whole truth (to the extent of the statement made), and nothing but the truth?

If so, how can you honorably assert that which is to plain people a contradiction to that belief?

These are the questions which must be satisfactorily answered by Broad Churchmen (using the term to cover men of whom Dr. McConnell is a representative), before any Eirenicon can have a large effect. In the meantime the "party" containing "with half a dozen exceptions, neither the men of learning, of influence, of reputation, nor of ability," "not many scholars, preachers, or men who in any way touch the public," will continue to teach the sanctity of an oath, and to trust that it is at least not devoid of the Spirit of God.

Strangely enough, Dr. McConnell's characterization of the "Catholic party" is almost a paraphrase of the words of St. Paul relating to the true followers of Christ: "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise."

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

---

[4] *Encyc. Bibl.*, ii. 2597, *art.* Joseph.

[5] *Essays*, etc., pp. 112, 113.

WE HAVE received a section of the annual report of the Postmaster General entitled *The Abuses in Second-Class Mail Matter,* published as a defense of the department in its recent revolutionary rulings whereby many periodicals are cut off from the pound rate postal privilege. The pamphlet clearly shows the abuses that have led to the alleged reforms. Nobody, however, except interested parties, has denied these abuses.

The difficulty in connection with the attempted reform is that it has been conducted with a stupid disregard of common sense. It is quite right to exclude from the second-class rate merely advertising sheets, and complete or serial reprints of books. But when the *Ladies' Home Journal* was obliged to issue a note withdrawing a certain puzzle feature, it was evidence sufficient to prove that lawful discrimination had been so far exceeded as to create virtually a press censor in the person of the Third Assistant Postmaster General. It is self-evident, and a matter of common information, that the *Ladies' Home Journal* is a legitimate periodical, and it was an impertinence for the department to busy itself with the censorship of its contents.

In the case of the *Living Church Quarterly,* the publication was thrown out on the ground that the "annual number" "possesses the characteristics of a book." So it does, and so does *Harper's Monthly, The Century,* and, to a greater or less extent, every literary publication; and they have a perfect right to. But the essential point is that the quarterly issues consist of connected numbers, not complete in themselves, except for the moment, but each requiring and implying successive publication; that the subscribers order the publication by the year, knowing this and expecting to receive the four successive issues, and not esteeming them four distinct and complete works. The subscription book and a quantity of original subscriptions showing these facts were submitted in evidence; and the subsequent refusal of the lawful rate of postage to the *Quarterly* was an official impertinence, unjustified by law, by facts, or by common sense. It was such an abuse of power as rightly calls for public condemnation. And the fact that other people have been guilty of abuses of the law, has no bearing whatever upon the case.

OUR circulation department desires to make a statement. The magazine club offer which we have widely advertised by means of circulars, has been largely availed of, and a great many have subscribed through THE LIVING CHURCH to a number of the leading magazines. One of the latter advertised has been *The Household;* and we now have notice of the financial embarrassment of the publishers of that magazine and the appointment of a receiver. It is hoped their difficulties may be only temporary, in which case the subscriptions already forwarded to them will be made good. This, however, cannot be ascertained at the present time, and no further orders for *The Household* will be received. It is a matter of regret to us that any loss should be incurred by those whose subscriptions have been forwarded from this office, though it will be seen that no blame can rest on us.

QUESTION.

Can any reader of THE LIVING CHURCH tell me where the best colored lantern slides, illustrating the Life of Christ, reverent in treatment and good in coloring, can be procured? I want them for Sunday School work.

A SUBSCRIBER.

CABLEGRAMS.

THE temporary mandamus to compel the Primate or his Vicar General to hear the objectors to the confirmation of the Rev. Chas. Gore, D.D., as Bishop of Worcester has been dissolved by the court, after listening to arguments, on the ground that the validity of the election and the identity of the individual purporting to be the Bishop-elect, were the only questions coming properly before the Primate at the confirmation proceedings. The court advised that the style of proclamation to objectors be changed.

A Pretoria dispatch announces the death of the Rt. Rev. H. B. Bousfield, D.D., Bishop of Pretoria, the see in the Transvaal.

GOD CAN always grant us our desires when He has changed our hearts.—*Ram's Horn.*

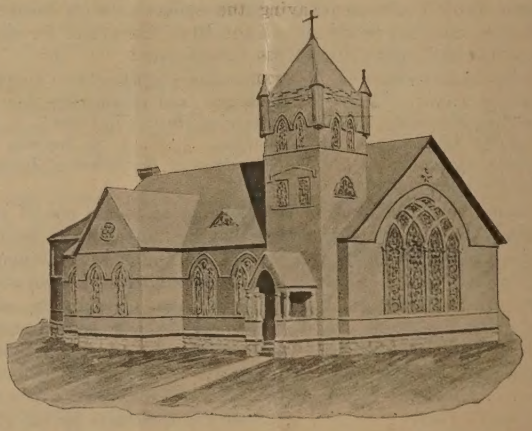
IT MAKES all the difference in the world whether our religion is an inner force or an outer fashion.—*Ram's Horn.*

NEW YORK LETTER.

LENTEN plans do not vary from former years. On week nights there is the usual exchange of pulpits. Noon-hour week-day services steadily increase in attendance. Those in New York this Lent include Trinity, St. Paul's chapel, Grace, Calvary, Holy Communion, and Transfiguration, Manhattan, and Holy Trinity, Brooklyn. Trinity tries the plan of a different preacher each day. Among those this year are the Rev. Drs. Powers, Hughes, Van Kleeck, Lubeck, Niles, Stires, Parks, Barbour, Van de Water, and Christian. St. Paul's has addresses only on Fridays, and those to make them this year are the Rev. J. Nevett Steele, the Rev. Geo. S. Pratt, and the Rev. Dr. Vibbert. Calvary has one preacher for a week. Father Huntington begins, and Dean Hodges of Cambridge, the Rev. Dr. Warren, and the rector, are the others. Grace services are taken by the parish clergy alternating, and the same plan prevails at Holy Communion, Transfiguration, and Holy Trinity. St. Thomas' will have musical services on the Saturday afternoons of Lent. Each Lent these services at noon attract a larger proportion of men, and a larger number of non-Church people.

There is to be a development of settlement house work on the lower West Side. It is to be called Gordon House, and land for its site will be purchased at once below 23d Street and west of Sixth Avenue. It grows out of work started two years ago by Dr. Theodore G. White, with a Bible class of boys from the Holy Communion. Just as he had the work begun he died from exposure while sea-bathing. He was a leading Brotherhood man of New York. He left about $100,000 to Gordon House, and there has now come to prosecute the work, Mr. William A. Clark, who did such conspicuous service in building up Lincoln House, Boston. Since the death of Dr. White last summer a committee of young men has maintained the House and kept up its interest. One of the executors under the White will is the Rev. W. W. Moir of Lake Placid, formerly at the Holy Communion.

Plans have been drawn for a new St. Edmund's Church, Mt. Hope. This was formerly a mission of St. James', Fordham, and has long suffered from defective title to its site. That has



ST. EDMUND'S CHURCH, MT. HOPE, NEW YORK.

now been cleared away, and a new edifice, to cost $8,000, is contemplated. The old church has been removed to the rear of the plot and is to form an annex Sunday School room. The location is in a fine part of the west side of Bronx borough. The priest in charge is the Rev. J. C. Smiley.

Grace Church year book, just issued, shows the historic parish to be a remarkable centre of financial activity, if one may so say. Its spiritual activity goes without saying, and the rector, the Rev. Dr. Huntington, states that he prints a record of endowments in order to dispel a prevalent notion that the rector has at his disposal the income of large sums of money. The record shows that such income is specified in practically all cases. The total income of the parish last year was $209,544, an amount which places it among the very largest religious organizations in America. Indeed, last year it exceeded all others, St. Bartholomew's and Trinity included, but it was an exceptional year owing to the large Easter offering. Money is still needed for two of the three buildings to be erected in the rear, and fronting on Fourth Avenue, and construction work will be delayed a little longer to see if it may not come in, and so have all building work done at the same time. The depth

of the chancel is to be increased. The general endowments foot up $524,400. Then there are nine diaconates endowed at $10,000 each, and a long list of endowed beds and other charities. In his preface the Rev. Dr. Huntington extols the work of the Chaplain to the New York firemen, mentions the public appreciation of the free services, which as ever have been attended to the full capacity of the church, especially on Sunday evenings, and discusses institutionalism, saying we ought to be careful never to permit the parish house to overtop the House of Prayer. Changes in population surrounding Grace Chapel are noted. This East Side fills up in one place with Jews or with Hungarians, or with somebody else. Conditions remain thus for two or three years, when suddenly the old colony is gone and a new race and language are in the place. It is not little England, or little Germany, this New York East Side, but little Europe, with a considerable part of Asia thrown in.

St. Thomas' year book, also just out, shows the impress of the new rector, the Rev. Dr. E. M. Stires. In appearance the book surpasses former years. It opens with a picture of the memorial to the late rector, the Rev. Dr. Brown, and is filled with illustrations of St. Thomas' many activities. The financial income last year was $86,000, and the new rector says he is astonished and gratified, when looking over the records, at the high standard maintained by the parish in all of its phases during the time it was without a rector. From it, and from other evidences furnished by the records, he says he learns to appreciate as not before the great debt owed by the parish and by the Church to the Rev. Drs. Morgan and Brown. The number of baptized persons in the parish is 4,465, and the number confirmed last year was 168. In an informal address to the parishioners the Rev. Dr. Stires mentions the ideal location of the parish church and lays stress upon the necessity of St. Thomas' parishioners learning how to do for others. He is especially gratified at the great numbers always receiving at all Celebrations. He expresses thanks for the cordial welcome accorded himself and family, and concludes: "There is but One who knows the future, whether I may be your leader few years or many. But, whether they be few or many, God grant they may be useful years, years in which priest and people loved each other, loved and served God and man!"

The Southern Archdeaconry of Brooklyn met in Grace Church, Bishop Burgess saying the opening prayers. Archdeacon Kinsolving presided, and the Rev. Floyd Appleton, the new curate of Christ Church, was chosen secretary. Conditions were shown to be fairly prosperous, with all missionary stipends paid to next May. A resident clergyman was provided for St. John's, Fort Hamilton, and $2,200 has been raised for a new church for St. Matthias' parish, Sheepshead Bay. In the evening a public service was held, with addresses by the Rev. St. Clair Hester, the new Archdeacon of the Northern District, and the Rev. T. G. Jackson of St. Paul's, Flatbush.

When Hall Memorial House, in memory of the honored rector of Holy Trinity parish, Brooklyn, was built, the old rectory was torn down and removed to make room for it. Now a member of the parish offers $30,000 for the nucleus of an endowment fund upon condition that the parish raise, by Easter, $27,000 to purchase a new rectory. The Rev. Dr. McConnell says he is averse to making further calls upon the congregation, since its members have given during the last five years, in addition to regular financial support, a sum exceeding $150,000 for extraordinary expenses and improvements. Nevertheless he is convinced that Holy Trinity must have an endowment if it is to remain in its present down-town situation. He laid the offer before his vestry, and it in turn ordered it laid before the congregation. Dr. McConnell says he has wondered ever since it was built, how to utilize Hall Memorial House on Sunday evenings. It pained him to see it unoccupied that night, when it was so well and so much used on other nights of the week. Recently there was begun, therefore, a Sunday night meeting that has in it some social atmosphere; singing of hymns; an address upon some matter of current interest; and at times recitations, etc. All the neighborhood is invited in, and the evening is the same as any family might have in its own home on the same night, if conditions were favorable. The Girls' Friendly and other organizations are in charge. The outcome is excellent.

Evidence accumulates that the Church in New York—and by that term is meant Brooklyn as well—does not support Bishop Potter in his contention over the Sunday excise question, and upon general prohibition. The Church Temperance Society has received endorsement of its position from many quarters, representative of practically all of Christian New York, inside and outside the Church. At the meeting of the Long Island Church Club the Rev. E. Arthur Dodd, vicar of St. Mark's, Manhattan, expressed the opinion that certain saloons cannot be closed on Sundays and that if saloons are abolished something must take their place. Replying to him the Rev. George C. Groves of Christ Chapel, Brooklyn, said in part:

"District Attorney Jerome says this excise matter is a burning question, while Bishop Potter says it is academic. Inasmuch as Mr. Jerome seems to feel the fire of it and Bishop Potter does not, may we not, in fear and trembling, admit our position as between the devil and the holy see, and proceed, with all due meekness, to put a little fuel under the Bishop and a slight impediment in the path of the whirlwind?

"In our Galilee mission, before Roosevelt's time we seldom had less than ten drunken men at our Sunday night service. In his time we rarely had one. All the retail shopkeepers, groceries, etc., reported increased sales and Monday's savings bank deposits increased wonderfully.

"I would close the saloon on Sunday for the saloon's sake. In another ten years, if it goes on corrupting our young men, filling our jails, poisoning the springs of civil and domestic life, the people themselves will rise up in their might and crush it out, and the first to lead in this work of destruction will be the wild-eyed, ferocious, lawless offspring it has brought forth."

The Brotherhood of St. Andrew of Long Island has undertaken the organization of a Lay Helpers' Association, designed to assist Archdeacons and rectors of Brooklyn in the manning of missions, and possibly in auxiliary work of raising money for the support. Bishop Burgess, being asked, replied that he wished information upon extension conditions before approving the undertaking, and steps are now under way to ascertain these conditions. Already a single ward in Brooklyn, containing a population of 30,000, has been found that has in it only one small mission. Beyond this the Church is unrepresented. In its announcement the Brotherhood says:

"That a great part of the work can be done by laymen, so that there is laid upon laymen a duty to do it, is shown by the experience of the Lay Helpers' Association in the Borough of the Bronx. The laymen's part of the work in that borough has mainly been to occupy points of vantage and there build up missions, which are regularly visited by priests and which are in course of development into what will be self-supporting parishes under the charge of their own rectors. The same work can be done by laymen on Long Island, and there are also a number of established missions where good lay help is greatly needed."

The Rev. Walter E. Clifton Smith comes to Ascension Church as first curate, succeeding the Rev. Lester Bradner, who goes to Providence. He is a graduate of Harvard and of the Episcopal Theological School at Cambridge, and spent his first years in the ministry in Emmanuel Church, Boston. He took hold of mission work, and Ascension Church was in part the result. For ten years he has been rector of St. Mary's, Boston. He was a classmate of the Rev. Percy S. Grant. Ascension parish, to which Mr. Smith comes, has made excellent progress with its endowment fund of $250,000. There are in hand $96,500 of the initial $100,000, and Mr. August Belmont has started the second $100,000 with a pledge of $10,000.

It is the announced intention of Miss Mary R. King of New York to re-fit the interior of All Saints', Great Neck, in memory of her father, the late ex-Senator King. The re-fitting will consist of rood screen, pulpit, clergy and choir stalls, and reredos with carvings. The rood screen will rest upon two columns, upon which will be carved life-size representations of the Archangels Michael and Gabriel. The reredos will contain the representations of nine saints, and will be so constructed that it will form a framework for the chancel windows, which are known as the *"Te Deum"* windows and which are memorials to the late Mr. and Mrs. Thomas Messenger. At the time the gift of Miss King is installed, there will also be placed in the church an altar, which will be a memorial to the late Bishop Littlejohn, who is buried in the churchyard of All Saints'. This altar will be the gift of a number of the members of the parish.

This gift in memory of the late John A. King is considered particularly appropriate, from the fact that Mr. King was largely instrumental in having the parish founded. The land occupied by the church is a memorial to the late Thomas Messenger, a well-known resident of Great Neck, and during his life one of the foremost workers in the Diocese of Long Island.

NOTHING is small to a God so great. It is this thought which renders so vast a majesty not tolerable only, but so sweetly intimate and so intensely dear.—*Diocese of Albany.*

DIVERSITIES in truth are not divergences.—*Ram's Horn.*

ELECTION OF A BISHOP COADJUTOR.

THE outcome of the special Convention of the Diocese of Pennsylvania was the election, on the third ballot, of the Rev. Alex. Mackay-Smith, D.D., as Bishop Coadjutor.

Pursuant to the call issued by the Bishop of the Diocese, a special convention for the election of a Bishop Coadjutor was held in the Church of St. Luke and Epiphany on Tuesday, Feb. 4th. The Holy Communion was celebrated at 11 o'clock by the Rev. J. De Wolf Perry, D.D., President of the Standing Committee, assisted by the Rev. Thos. A. Tidball, D.D., rector, the Rev. Leverett Bradley, associate rector, and the Rev. Jacob Le Roy.

After the service, the Convention was called to order by the Rev. H. M. G. Huff, Secretary of the Diocese, who then called the roll of clergy and lay deputies, which showed the number entitled to seats present, 198 clergy and 223 lay deputies, representing 109 parishes and missions.

The Secretary, having declared a quorum present, upon motion of the Rev. Robert Ritchie, rector of the Church of St. James-the-Less, Falls of Schuylkill, the Rev. James De Wolf Perry, D.D., rector of Calvary Church, Germantown, was elected President of this convention, the Secretary being instructed to deposit the ballot.

After appointment of committee on Claims of Clergymen and Lay Deputies to seats in the convention, the Secretary read the call of the Bishop for the convention. The Rev. Dr. Perry read a brief address from the Bishop, recounting the demand for election of a Coadjutor, alluding briefly to the fact that the growth of the Diocese in 15 years past included 35 additional congregations, with corresponding increase in institutions.

The following resolutions, offered by the Rev. Samuel Upjohn, D.D., rector of St. Luke's Church, Germantown, were adopted, unanimously, by rising vote:

"WHEREAS, The Bishop of the Diocese, acting with the advice of the Standing Committee, has felt constrained by reason of failing health, to request of the Diocese such assistance and relief in the discharge of the duties of his sacred office as would be afforded by having a Bishop Coadjutor; therefore,

"Resolved, That this convention, in taking into consideration the request of the Bishop, herewith expresses its sense of sincere regret that in the faithful and assiduous devotion to his arduous labors as head of the Diocese, the Bishop should have incurred that measure of fatigue and painful depletion of strength which has subjected him to the grave risk of health permanently impaired.

"Resolved, That in the notable fortitude and the uncomplaining perseverance with which the Bishop has faced and discharged the manifold tasks and burdens of his office and work, the convention gratefully recognize the wisdom, the ability, the justice, the urbanity which he has contributed to his administration of the Diocese, and in meeting his request for a needed co-laborer, the convention is but acting on its desire for the prolongation of his valued life and usefulness, which it is its devout prayer that the Giver of all health and safety may of His mercy grant."

The Rev. Dr. J. Andrews Harris, rector of St. Paul's Church, Chestnut Hill, offered the following resolution:

"WHEREAS, The Bishop of the Diocese has called this special convention for the purpose of electing a Bishop Coadjutor of the Diocese of Pennsylvania; therefore,

"Resolved, That in giving assent to the election of a Bishop Coadjutor, while expressing regret at the occasion of its necessity, at the same time with entire deference to the wishes of the Bishop (and it is believed not without his willing acquiescence), the convention hereby consents to the election of a Bishop Coadjutor of the Diocese of Pennsylvania, provided that no election take place until the convening of the next annual convention, on April 29, 1902, and that a committee of four clergymen and five laymen, of which the Treasurer of the Diocese shall be one, be appointed to report to the next annual convention the salary which shall be paid to the Bishop Coadjutor when elected and the best means of raising the same."

This resolution drew out some lengthy discussion, which was interrupted by the noon recess, after which the resolution was adopted; after striking out the proviso that an election be deferred until the annual convention.

The following were appointed a committee of Ways and Means to consider the question of the Bishop Coadjutor's salary: The Rev. Drs. Samuel Upjohn, Elwood Worcester, John A. Harris; Messrs. C. Stuart Patterson, Rowland Evans, George Harrison Fisher, and Ewing L. Miller. The committee reported to the effect that the salary should be $5,000 a year, and that $1,500 should be added for house rent, payable quarterly.

Before proceeding to the nominations of, and balloting for, candidates for Bishop Coadjutor, it was declared, on motion, that, in the sense of this convention, no nominating speeches would be allowable. Before proceeding with the ballot, the Convention engaged in silent prayer, and recited the *"Veni Creator Spiritus."*

The first two ballots, which were counted in the convention, resulted as follows:

	First ballot.	Second ballot.
R. H. Nelson, Philadelphia	29	61
S. D. McConnell, Brooklyn	41	44
J. De Wolf Perry, Germantown	23	25
W. T. Manning, Nashville	23	17
James S. Stone, Chicago	16	9
A. Mackay-Smith, Washington, D. C.	13	9
W. N. Groton, Philadelphia	10	6
John S. Lindsay, Boston	8	3
R. H. McKim, Washington, D. C.	3	3
Floyd W. Tomkins, Philadelphia	7	2
Henry Lubeck, New York	4	2
Henry C. Swentzel, Brooklyn	2	2
R. W. Forsyth, Philadelphia	3	..
George Hodges, Cambridge, Mass.	4	1
W. B. Bodine, Philadelphia	2	1
T. A. Tidball, Philadelphia	2	..
Samuel Hart, Connecticut	2	..
Samuel Upjohn, Philadelphia	1	..
H. R. Harris, Philadelphia	1	..
G. R. Van de Water, New York	1	..
W. M. Grosvenor, New York	1	..
W. G. Ware, Philadelphia	1	..
H. A. F. Hoyt, Philadelphia	1	..
Total votes cast	198	185
Necessary for choice	100	93

A recess was then taken until 10 o'clock Wednesday morning.

THE SECOND DAY.

The convention re-assembled at the appointed hour, and was opened with prayers. The report of committee on Ways and Means, recommending as to the salary of the Bishop Coadjutor, when elected, was adopted.

The Rev. Simeon C. Hill, rector of Grace Church, Mt. Airy, withdrew the name of the Rev. Dr. McConnell from the list of candidates—he having made the nomination. The Rev. Dr. Perry, after thanking his friends for their support of him in the contest, withdrew his name, and stated it would gratify him if his supporters could cast their votes for the Rev. A. Mackay-Smith, D.D.

The third ballot was then taken, as follows:

	Votes.
A. Mackay-Smith, Washington, D. C.	95
R. H. Nelson, Philadelphia	76
James S. Stone, Chicago	4
W. B. Bodine, Philadelphia	2
W. N. Groton, Philadelphia	1
Henry C. Swentzel, Brooklyn	1
J. N. Blanchard, New York	1
R. H. McKim, Washington, D. C.	1
Floyd W. Tomkins, Philadelphia	1
Total votes cast	182
Necessary for choice	93

The Rev. Dr. Mackay-Smith, having been declared elected by the clergy, the laity asked for a half hour's recess for consultation, which request was granted, and the laity withdrew to the Sunday School room. Upon their return the ballot was taken, which resulted in 88 votes for and 18 against confirming the election—106 parishes voting, and 54 votes being necessary for confirming. A motion to declare the election unanimous was lost.

The following were appointed a committee to notify the Rev. Dr. Mackay-Smith of his election: The Rev. J. DeWolf Perry, D.D., the Rev. R. H. Nelson, the Rev. Leverett Bradley, the Rev. J. Andrews Harris, D.D., the Rev. I. Newton Stanger, D.D., and Messrs. Francis A. Lewis, Geo. C. Thomas, John Cadwalader, and W. W. Frazier.

When the signing of the testimonial had been concluded, the *Gloria in Excelsis* was sung, and the special convention adjourned.

THE BISHOP-ELECT.

The Rev. Alexander Mackay-Smith, D.D., was born about fifty years ago in New Haven, Conn. He was educated at Trinity College, Hartford, and the General Theological Seminary, being ordained deacon in 1876 by Bishop Williams and priest in 1877 by Bishop Paddock. He received the degree of D.D. from Trinity College in 1889, and again in the same year from Hobart College. He was rector of Grace Church, South Boston, Mass., from 1877 to 1880, when he was made assistant at St. Thomas' Church, New York. He remained there for six years. In 1886 he declined an election as Bishop Coadjutor of Kansas. He was Archdeacon of the Diocese of New York from 1887 to 1893, when he accepted a call to St. John's Church, Washington, D. C., his present incumbency. He has been a deputy to the last two General Conventions.

THE MODEL FOR AMERICAN WOMEN.

THE MODEL that should be held up to American women of to-day is not the Amazon, glorying in her martial deeds and powers; not the Spartan, who made female perfection to consist in the development of physical strength at the expense of feminine decorum and modesty; not the goddess of impure love like Venus, whose votaries regarded beauty of form and personal charm as the highest types of womanly excellence. No; the model that should be held up before you and all women is Mary, the mother of Christ. She is the great patern of virtue, and all that goes to make the perfect woman alike to maiden, wife, and mother.—CARDINAL GIBBONS, in *The Ladies' Home Journal.*

THE GOLDEN MOMENTS in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*Canadian Church Magazine.*

THE NEW CHURCH AT KENWOOD, CHICAGO.

THE opening of the new St. Paul's Church, Kenwood, Chicago, was noted in The Living Church for Feb. 1st. The history of this parish covers much of that of the Church in Chicago, and illustrates the city's growth. In 1858 Dr. Jacob Bockee from Poughkeepsie, N. Y., was appointed a lay reader by Bishop Whitehouse, and read the Church services Sunday afternoons in the little Presbyterian church at 53d St. and Lake Ave. Mrs. Bockee and her daughter

VIEW OF INTERIOR—ST. PAUL'S CHURCH, KENWOOD, CHICAGO.

opened the first Sunday School. The parish was organized in December, 1859, with Dr. Bockee and his son, Abram, as wardens. The vestrymen were Messrs. W. L. Blackwell, T. M. Turlay, P. L. Sherman, James G. Wilson, and Dr. John A. Kennicott (who gave this part of Hyde Park the name Kenwood). Of these, only Mr. Sherman is now alive. When in the spring of 1861 Dr. Bockee and his son enlisted for the war and their families returned East, the services were desultory; but in 1862 the Rev. T. Smith, editor of the *North West Church*, became rector; and was followed in 1863 by the Rev. W. H. Cooper, who laid the foundation of a stone church, which advanced no further. Six years of "innocuous desuetude" ensued; but in 1868 services were regularly held in an "upper room" of the Kenwood school house. Three lots, facing west on Washington Avenue, and east on Lake Avenue, were purchased at a cost of $150, the frame church and rectory recently demolished, were built and the latter occupied by the rector, the Rev. G. F. Bugbee. This land was sold last year for $30,000. The devotion of the people is evidenced by the fact that a good lady, on the approach of a high festival, made from the materials

MAIN ENTRANCE—ST. PAUL'S CHURCH, KENWOOD, CHICAGO.

ST. PAUL'S CHURCH, KENWOOD, CHICAGO.

of her wedding dress a beautiful white satin altar cloth, which served for many years. The Sunday School children raised $285 for the bell, and the font cost $300.

Mr. Bugbee was succeeded after three years by the Rev. T. K. Coleman, and he, after two years, by the Rev. Robert H. McMurdy, whose efforts cut off $7,000 of the $17,000 debt. He subsequently died in Washington, and was buried from St. Paul's some 10 years ago. Meanwhile the Rev. C. S. Lester, now and for 21 years past of St. Paul's, Milwaukee, had become rector, and by a supreme effort wiped out the $10,000 debt in a month. Among other improvements, the beautiful silver Communion set was added, a memorial to his mother, from Mr. W. K. Ackerman, a warden in 1861, who may be called the parish historiographer.

Mr. Lester was succeeded in 1881 by the Rev. C. H. Bixby, "whose faithful service of 19 years brought many blessings," and who is now *rector emeritus*. His successor, the Rev. Herman Page, has caused "a new and bright page" in parish history to be entered upon, as was remarked on the evening of last St. Paul's Day.

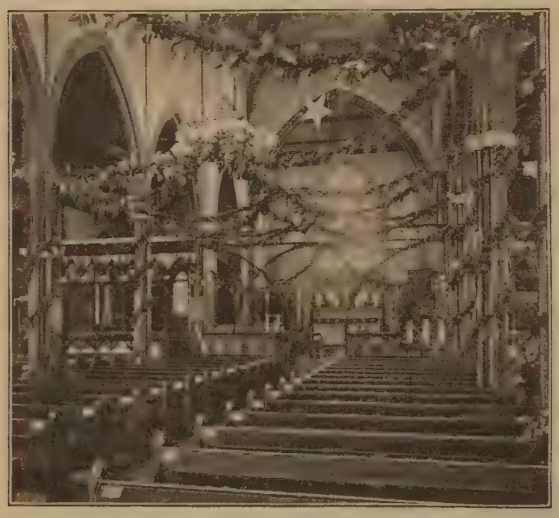
Of the 25 present at the opening of the frame building in the spring of 1869 by Dr. Clinton Locke, only five were in the congregation at the closing service, Dec. 1st, 1901—Mr. and Mrs. P. L. Sherman, Mrs. A. D. Waldron, Miss Mary Noble, and Mr. W. K. Ackerman.

From 1869 to January, 1902, there were baptized in the parish 785 people. The first child baptized (Jan. 1st, 1860, and by Dr. Locke) was John D. Sherman, son of Mr. P. L. Sherman, and now city editor of the *Inter-Ocean*.

The new church has cost $75,000; the parish house $12,000.

THE CATHEDRAL OF BRITISH COLUMBIA.

AT Christ Church Cathedral, Victoria, B. C., in the Diocese of Columbia, the structure has recently been materially improved by the addition of an aisle on the north side, hardly showing in the picture, but giving extra seating accommodations for about 120 at a cost of some $3,500. Though the



CHRIST CHURCH CATHEDRAL, VICTORIA, B. C.
With Christmas decorations in Place.

Cathedral is a wooden building and is not possessed of any large exterior beauty, the interior is nicely finished and well arranged. The organ is an excellent instrument, accompanying a vested choir of men and boys in full choral services. The Rev. Canon Beanlands is rector of the Cathedral, with the Rev. W. Baugh Allen as curate.

Up and be doing. The Heavenly Master is on His journey and the talents for use or abuse are now in our hands. Oh, let us not have to mourn, when too late, forfeited opportunities. The talents, ours to-day, may be demanded by the owner to-morrow.—*Macduff*.

An article in the *Japan Mail* says: "Of all Missionary work carried on in the empire, that of the Episcopalians stand first as regards rapid development. The number of baptisms for the past year was 518. This includes baptisms in the Church of England as well as those in the American Episcopal Mission.

CALIFORNIA DIOCESAN CONVENTION.

THE 52nd annual Convention met on Tuesday, Jan. 28, and concluded its sessions on Thursday, Jan. 30. It was marked by a quick despatch of business, by a large missionary enthusiasm, more amendments to Canons than usual, and an exceptionally interesting session devoted to the charitable work of the Diocese.

The Bishop preached the opening sermon, a masterly presentation of the "Unity of Spirit." This sermon is now in the press.

The Rev. Mardon D. Wilson was for the seventh time elected Secretary, and only a few changes were made in other elected boards and committees. The newly elected Standing Committee consists of the Rev. R. C. Foute, Rev. F. W. Clampett, D.D., Rev. E. J. Lion, Rev. R. Ritchie, Maj. W. B. Hooper, Mr. A. N. Drown, Mr. C. D. Haven, and Mr. Wm. Babcock. The Board of Missions consists of the Rev. G. E. Swan, the Rev. L. C. Sanford, the Rev. T. J. Lacey, Ph.D., Dr. H. C. Davis, Dr. J. V. D. Middleton, Mr. Wm. Mintzer, and Mr. Geo. E. Butler, besides the Bishop, the Archdeacon, the Diocesan Treasurer and the Deans of the three Convocations. The Board of Directors is the Bishop, Archdeacon Emery, the Rev. D. O. Kelley, Mr. A. N. Drown, Mr. A. H. Phelps, Mr. Herbert Folger, and Mr. W. A. M. Van Bokkelen.

There were elected as members of the Missionary Council the Rev. E. L. Parsons and Mr. G. H. Kellogg. The Rev. W. A. Brewer was elected Registrar and Mr. A. N. Drown was appointed Chancellor.

Two special committees were appointed: one on Hospital Work, of which the Rev. Dr. Clampett is chairman, the other to take into consideration the whole subject of the relation of this Diocese to the General Clergy Relief Society; and the members of the Missionary Council were constituted an advisory committee on General Missions, with power to add to their number. These committees, each in its sphere, represent a marked advance in the Church work here.

Two new missions were admitted into union with the Convention: Holy Innocents', Corte Madera, in Marie County, and St. Barnabas, Arroyo Grande, in San Luis Obispo County, both of them results of the work of the Archdeacon.

The united feeling of the Convention was well shown in the cordial remission of all delinquent assessments.

Amendments to Canons were adopted as follows: In regard to parish elections of vestrymen, as to securing to the Bishop the right of being consulted before a rector is called, as to elections in Convention, as to quarterly collections for Diocesan Missions, revising boundaries of Convocations, as to trial of a clergyman, providing a sort of grand jury for investigation, securing a more exact parish register, and making sundry other arrangements of minor details. An amendment providing for the election of only a portion of the vestry annually was laid over until next year.

The reports of the various committees, Boards, and commissions show a unanimous and universal advance in every direction. Not only in the old established lines of Diocesan Missions, of the Convocations, of Christian Education, but in new work, as for instance, the county home for convalescent children called Dorothy's Rest, the work of the committee on Church Extension in University Centres, which is likely to take some definite shape soon, and also in the very important work of the Sunday School Commission, which marks an entirely new departure in the Church work on this Pacific Coast.

The Convention adopted a resolution endorsing Arbitration in Labor Difficulties, and favoring the organization of a State Board of Arbitration.

The usual resolutions of thanks and courtesy and sympathy were adopted.

The statistics for the year show a gain of 3 clergymen; a loss of 2 candidates for orders; a gain of 11 lay readers; an increase of more than 100 Baptisms; a gain of 34 in Confirmations; a gain of 529 communicants; a marked increase in the efficiency of the Sunday Schools; a gain of over $45,000 in contributions, mainly accounted for by an increase of $30,000 in church building and improvement; a gain of over $4,000 in the invested funds of the Diocese, which now amount to $99,276.31.

Associated with the Convention were the meeting of the Sunday School Institute on Tuesday evening, which was preceded by a most successful lecture by Prof. C. M. Gayley of the University of California on "The Poetry of the Bible"; the Bishop's reception on Wednesday evening; the united meeting on Thursday evening in the interests of the Brotherhood of St. Andrew and the Daughters of the King; and the all day session of the Woman's Auxiliary on Friday.

Taking it altogether it was a markedly successful Convention, and gave many evidences of the progress and growth of the Church in this Diocese.

If thou wilt murmur against the chastening, take heed, for it will go hard with murmurers. God always chastises His children twice, if they do not bear the first stroke patiently.—*Episcopal Recorder*.

Helps on The Sunday School Lessons.

Joint Diocesan Series.

Subject.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. Edw. Wm. Worthington, Rector of Grace Church, Cleveland

AT THE WELL OF SYCHAR.

FOR THE SECOND SUNDAY IN LENT.

Catechism: XI. Duty Towards Thy Neighbor. Text: St. John iv. 13-14. Scripture: St. John iv. 5-30.

THE bearing of this lesson upon the season of Lent lies in the fact that it establishes the willingness of Christ to receive and help sinners, together with the value of a true repentance, issuing in a determined effort upon the part of the forgiven to bring others to the Lord of Life.

We are still studying the events connected with our Lord's early ministry. At the first Passover after His Baptism (St. John ii. 13) He had come to Jerusalem to declare His Messiahship. He had cleansed the Temple, with authority (*Ib.* ii. 14-17). He had received Nicodemus, and had revealed to him fully the facts concerning the new Kingdom (*Ib.* iii. 1-17). He had remained for a short time in or near Jerusalem (*Ib.* iii. 22).

Soon, however, a gathering cloud of hostility drove Jesus from Judæa (*Ib.* iv. 1-3). Between Judæa where He was and Galilee where He would be, lay Samaria. The Jews, in taking this journey, ordinarily made a long detour and crossed the Jordan twice, rather than pass through the land of the Samaritans, whom they greatly despised (verse 9). Christ did not share this prejudice, but entered Samaria, and being wearied with His journey, sat down to rest at Jacob's well, near to Sychar (verse 6).

The place has been thus described "Jacob's Well;" there it is, unmistakably, to this day: a deep well, dug as was customary in the patriarchal age, in the place of sojourn (Gen. xxvi. 15-19), and which tradition has always pointed out as the well of the patriarch Jacob. "It is one of the most interesting objects in the Holy Land, admitting of no doubt as to its identity with the spot St. John describes. It is exactly in the road which a traveler would take, in passing from Judaea into Galilee; it is not far from Sychar (verse 5), and it is the only well in that neighborhood which fulfils the requirements of the Scripture record. This it does entirely, being very deep, while all the other wells and springs lie near the surface, and the water of the larger portion can be reached even with the hand. The water, from its depth, is always exceedingly cool; on which account it is that persons are accustomed to visit it, in preference to other springs nearer the city."

The disciples went into the city to buy meat (verse 8); and during their absence Jesus fell into conversation with a woman of Samaria, who had come to the well to draw water (verse 7). This woman was a representative of our race, in that she was a sinner (verse 18) and needed help. Jesus gently drew her thought to Himself, as the One who could give to her the water of life (verse 10).

The willingness of Christ, a Jew, to ask water of her, a Samaritan, surprised the woman (verse 9), won her attention, and opened the way for His declaring Himself as able to give her the water of life. In answer to her questioning, Jesus pressed the claim that He was more her friend and benefactor even than Jacob, at whose well she drank, since the water which He would give her was such that she could never thirst again (vv. 11-15). She asked with simplicity, perhaps with vague understanding and yet with faith: "Give me this water" (verse 15).

Then followed the conversation, in which our Lord drew from this woman the acknowledgment of her sinful life (vv. 16-18). But Jesus had won her to Himself. In her repentance, and in her subsequent faith in Him as the Messiah (vv. 25-29), she found the water of life, which not only washed away her sin but became within her "a well of water springing up into everlasting Life" (verse 14).

At this point (verse 20), the conversation turned to the rival claims of Jerusalem and Mount Gerizim. These were local centres of an exclusive worship: the one of the Jews, and the other of the Samaritans. Jesus yielded nothing to the claim of the Samaritans. They had separated themselves from the seed of Israel (II. Kings xvii.), had set up a rival worship on mount Gerizim, approached God in a manner of their own devising, and rejected all the sacred books of the Old Testament canon except the Pentateuch. With this narrowed horizon, without the Psalms and without the light of Prophecy, it was in a large sense true that they knew not, fully at least, whom or what they worshipped (verse 22).

Jerusalem was to be preferred to Mount Gerizim, "for salvation is of the Jews" (verse 22), to whom pertaineth the adoption, ... whose are the fathers, and of whom as concerning the flesh Christ came" (Rom. ix. 4-5).

And yet Jesus dealt with the long-standing dispute between these rival centres of local worship, by declaring that both are to be abolished (verse 21). "The shadows of types will pass away; the truth will illumine the hearts of all believers with its pure light, in the true Sion, the Catholic Church of Christ, in which true and acceptable worship shall be offered to God."

Having taught "the where," Christ now proceeds to teach "the how" of acceptable worship. "God is a Spirit: and they that worship Him must worship Him in Spirit and in Truth" (verse 24). In Spirit: that is, in the full power of the Holy Ghost. In truth: that is, in the soundness of faith, and with full belief in the truth which God reveals, for a true belief in God is necessary to all right worship of Him (Heb. xi. 6).

In her perplexity, the woman now declares that when Messiah is come, He will settle every difficulty and will make all things plain (verse 25). In response to the faith manifested in this noble expectation, Jesus immediately declares Himself as the promised Messiah (verse 26). It is the first open declaration which He is recorded to have made; and if it be asked, why to her, and not to the Jews, we may reply that she asked in sincerity, they in malice (St. John x. 24). "Hid from the wise and prudent; revealed unto babes" (St. Luke x. 21).

We now behold with admiration the missionary enthusiasm of the Samaritan woman. To whom much is forgiven, the same loveth much (St. Luke vii. 47). She left her waterpot and hastened into the city (verse 28), to bring others to Him who had unveiled her life, and had convinced her that He was the very Christ (verse 29). Like the first disciples, she told at once what she had found, and with the same appeal: "Come and see" (verse 29; *cf.* St. John i. 46). But there was this great difference: others, St. Andrew and St. Philip, brought one man to Christ (St. John i. 40, 45); she, the woman of Samaria, brought a whole city (vv. 28-30). Truly, she to whom much had been forgiven, loved much.

EVILS OF RENTED PEWS.

Dean Farrar gives the following story of the late Archbishop Magee. When speaking of the Parish Churches bill, he said: "As soon as a person succeeds in appropriating a pew, he puts in a hassock and a Prayer Book, and after that it is sacred forever to him. These are the idols of British pewdom, the symbols and forms by which seizin and livery of part of the parish church are taken forever. Very early in my clerical life I was curate in a parish church where there were large, old fashioned pews, owned by different persons. After services one Sunday, the holder of one of these pews came to me in a state of great irritation and rage, because of the intrusion of a single stranger into his pew, which was a large one, with seats for eight or nine persons, of which he was the sole occupant. 'Sir,' he said, 'I would not dare to disturb Divine service to put him out of my pew, but I took the slight liberty of sitting upon his hat!'"

TRUE BEAUTY.

If anyone ever felt the beauty of this world, it was Christ. The beauty of the lily nestling in the grass—He felt it all; but the beauty which He exhibited in life was the stern loveliness of moral action. It was the beauty of obedience, of noble deeds, of unconquerable fidelity, of unswerving truth, of Divine self-devotion. The cross tells us that it is the true beauty which is Divine—an inward, not an outward, beauty, which rejects and turns away sternly from the meretricious forms of the outward world.—*Canadian Churchman.*

A Roman Catholic correspondent having asked: "Where and when the Church of England repudiated the name 'Protestant?'" *The Church Review* answers by referring him to Joyce's "Acts of the Church," compiled from the records of Convocation, from which it appears that in 1689, immediately after the accession of William of Orange, the Bishops, at the instigation of the King, desired to append the designation, "Protestant" to the Church of England; but to this the Lower House demurred and "finally succeeded in expunging that misnomer as far as this Church was concerned."

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

KING CHARLES, MARTYR.

To the Editor of The Living Church:

IN YOUR issue of to-day I saw a letter signed "H. P. Scratchley," giving the public some information about King Charles the Martyr.

I hope the writer is not a Churchman; for it ill becomes one to speak of the ingratitude of the Stuarts, and at the same time to disparage the king who all his life was so faithful to the Church of England.

In the year 1660 that Church put his name in her Prayer Book calendar, as King Charles the Martyr, and Archbishop Juxon would have protested at the time if he had thought the title a misnomer. Why should language of the seventeenth century Covenanters be repeated to-day? And by people who think ingratitude a crime!

Bishop Coxe says, in his *Impressions of England:* "The English underestimate Charles the First, and do not seem to reflect that many of those elements of their constitution, on which they are most wont to value themselves, have been bequeathed to them by the spirit in which he maintained the royalty and suffered for the Chuch."

And again, in speaking of Westminster Hall: "Let them think, as they pass, of Strafford and of Charles. . . . . Honor, then, to the martyrs of Law and Religion, who beneath this roof built up the only barrier that has turned back the turbulent waves of modern barbarism."

I mention this authority, because I have reason to think that the opinion of Bishop Coxe is still respected among us. But his is not the only voice in defense of King Charles, and it would be very easy to give other references, did space permit.

In this twentieth century, don't let the American Catholic Church be ungrateful to the Royal Martyr, who did his best to preserve her Catholicity against the fierce assaults of both Rome and Geneva.

Let him rest in peace.

Yours sincerely,
P. C. Olmstead,
Branford, Conn., Feb. 14, 1902. *Soc. K. Charles M.*

[The discussion on this subject is now at an end.—Editor L. C.]

APPORTIONMENT AND TITHES.

To the Editor of The Living Church:

THERE must be some reason for the general and prolonged opposition to the missionary apportionment. It springs not from a lack of interest in missions, not from a desire to curtail the work of the Church, but from empty coffers. The work must go on; but how? The Church must reach out into new fields; but how will she meet the expenses? The missionaries look to the Board of Missions; the Board appeals to the Dioceses; the Dioceses depend upon the parishes and missions, and the parishes and missions cry Poverty. It is with the large majority a struggle to make both ends meet and every additional demand is a hardship if it is sent.

Yes, it is true; the Church, this P. E. Church, is poor. It would not be so if she had her own, that which belongs to her. While on this subject of apportionment, while it is so prominent, let us return to the Scriptural idea of apportionment. Let us preach throughout the length and breadth of the land the tithing our fruits of increase *for the Lord.*

Too long can it be said of rich and poor, poor and rich, that we have been robbing, yes *robbing* God, in tithes and offerings. Shall that cease? Shall we not give one-tenth to the Lord? The Jews did it. The Mormons do it. Shall not Episcopalians do it? There are isolated cases, here and there, where men practise it. It has not made them poorer but has brought blessings in its train.

Will it not, then, solve this apportionment question? Will it not meet the financial question in Parish and Diocese? Will it not also be of lasting benefit to the individual? What saith the Scripture: "Bring ye all the tithes into the storehouse, saith the Lord of Hosts, and prove me now herewith if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A. H. Barrington.

THE EVENING COMMUNION ON MAUNDY THURSDAY

To the Editor of The Living Church:

MANY years ago, in my first parish, I purposed to have a Maundy Thursday evening celebration of the Holy Eucharist. Not being quite certain as to how such a service should be carried on, I wrote to the Rev. John Henry Hopkins, son of the Bishop of Vermont, and asked him how I should conduct it. I had a high regard for his opinion in such matters, as well as in other regards. I regret that I have lost, or mislaid, his reply to me, which I kept for many years. But the tenor of it remains with me. He recommended me not to have the service at all; and said that the sacrament of the Lord's Supper was not celebrated *in remembrance of its own institution,* but of the "Sacrifice of the death of Christ." I thought the point was conclusive against the practice; and though I *did* have the celebration at that time—preceded by the Litany, as Dr. Hopkins advised, if I *would* have it—I have never done so since. It has always appeared to me to be a piece of religious sentimentality; and I have wondered at the numbers of persons who flocked to that celebration, while the morning Eucharist was so sparsely attended.

Yours very truly,
Canaseraga, N. Y., Feb. 8, 1902. A. Sidney Dealey.

MR. DU BOSE NOT DEPOSED.

To the Editor of The Living Church:

WILL you please note in your paper that I very much regret the mistake that was made in publishing in one of the Church almanacs the name of the Rev. McNeely Du Bose as having been deposed by me? Mr. Du Bose is doing a most excellent work in the largest parish in the District of Asheville, and is held in the very highest esteem by all his co-laborers in the District.

Junius M. Horner,
Bishop of Asheville.

WHY BOOKS SELL.

The publishers of *The Right of Way* have discovered, as a result of an investigation conducted by them, that of 1,486 readers of the book willing to talk on the subject, 711 "had heard it favorably spoken of by friends," 468 had seen it advertised and reviewed, while 114 more had read reviews without seeing the advertisement. Then there were 86 who, having read Mr. Parker's earlier work, wanted also to read his latest, and 84 who had read the story serially, and concluded that they would have it in more permanent form. Twenty-three gave "frivolous reasons"—"because they had the price," because "a fool and his money are soon parted," because "they were dull and wanted something exciting," because "they wanted something to talk about," because "they read all the new books," "they wanted to be up to date," etc., etc.

The conclusion to be drawn from these figures is very simple: Advertising and reviewing sell books, for to the 468 people who confessedly saw the book "advertised and reviewed," and the 114 more who had "read reviews without seeing the advertisement," we may add an unknown but unquestionably large number of the friends who "spoke of it favorably," because, having read the advertisements and the reviews, they themselves had bought the book. The eighty-six who had read the author's earlier works were made aware of the publication of the new one, whether serially or in book form, by literary notes and advertisements. The remaining eighty-four, we take it, were subscribers to the magazine. Even the twenty-three readers of sunny, irresponsible literary disposition must have seen the advertisements or the reviews, or both, or the favorably impressed friends, to be induced to part with "the price."—*Mail and Express.*

We often forget that criticism does not mean fault finding. It means rather the art of finding virtues.—*Diocese of Albany.*

Prayer should sound of "thank you" as much as of "please."—*Ram's Horn.*

Strive to live in a perpetual readiness to die, and this you will attain if you learn to love our Lord's presence now.—*Diocese of Albany.*

Literary

Theology.

The Church and the Nation. Charges and Addresses by Mandell Creighton, D.D., D.C.L., LL.D., etc., sometime Bishop of London. Edited by Louise Creighton. New York and London: Longmans, Green & Co.

Mrs. Creighton has collected into one volume various addresses at the Diocesan Conferences and at Church Congresses, and several Charges to the Clergy.

A good deal of the matter contained in the work is only of local interest, and will not appeal to Americans at all. But there are also valuable addresses on Church history topics which are extremely interesting. Bishop Creighton is an acknowledged authority on Church history, and his articles on such subjects are most useful.

The chapter on The Abolition of the Roman Jurisdiction gives some curious and little known information about dispensations and decrees of nullity granted in Henry VIII.'s family by the Roman pontiff. He says:

"Let us now look simply at cases in Henry VIII.'s own family. One of his sisters, Mary, married Louis XII. of France. The first wife of Louis was Jeanne of France; the marriage had needed a dispensation, as the parties were related in the fourth degree, and further, the father of the bride had been godfather to the husband. But when Louis came to the throne, it was desirable on political grounds that he should secure to France the Province of Brittany, the heiress to which had married his predecessor. Pope Alexander VI. agreed that Louis should bring a case before a tribunal of Bishops nominated for that purpose, who, on evidence supplied by Louis himself, declared the marriage null. Thereupon Louis married Anne of Brittany, the widow of his former wife's brother. On Anne's death he married Mary of England, but died soon after. Thereupon, Mary married Charles Brandon, Duke of Suffolk. Let us see what were Brandon's matrimonial proceedings. He had married first, with a dispensation, a lady to whom he was related in the second and third degree of affinity. After a time he pleaded that the dispensation was not valid, as he had previously contracted marriage with another lady, who was related to his wife in the second and third degree of consanguinity, and further, his grandmother was sister to the father of a former husband of his wife. On these grounds his marriage was declared null, and he took the lady to whom he had first contracted. Mary Tudor was his third wife. Henry VIII. had another sister, Margaret, who married James IV. of Scotland under a dispensation, as they were related in the fourth degree. On his death she married the Earl of Angus, but grew weary of him, and applied for a divorce, which was granted in March, 1527. Surely Henry VIII. had some precedent to justify his action."

On the whole the publication of the volume seems justified, and the contents should be read carefully so that the valuable information scattered through the book may be secured.

Frank A. Sanborn.

Ordination Addresses. By the Rt. Rev. William Stubbs, D.D., Late Bishop of Oxford. Edited by the Rev. E. E. Holmes, Hon. Canon of Christ Church, etc. New York: Longmans, Green & Co.

This is an extremely valuable addition to the literature of the Church. It may well take rank beside the Addresses of Bishop Wilberforce and Bishop Lightfoot. The English custom of having the ordinands spend several days with the Bishop, in devotional exercises, before the Ordinations, gives him an opportunity to touch the hearts and souls of the candidates when they are most open to impressions. Great good is thus accomplished. These heart to heart addresses are strong and helpful in print, and yet they must have been even more impressive in delivery. Bishop Stubbs seems to have been a typical Anglican Bishop of the best sort. Calm, reserved, and moderate in the statement of religious truth, and yet deeply devotional and real in his spiritual life.

All the addresses are fine and extremely well done; but especially attractive are the three addresses on The Holy Scriptures, where he gives the "higher critics" no quarter; and the addresses on Difficulties and Unreality. The address which is most unpleasant is that on The Real Presence, which cannot fail to be painful reading to a Catholic Churchman. Not that the Bishop does not believe that Christ is really present in the Blessed Sacrament, for he does; but there are views expressed which must be disagreeable to many who hold the same doctrinal position with the Bishop.

We cannot but regret that our American Bishops see so very little of their candidates for the ministry, and that many of them do absolutely nothing towards their spiritual preparation for the priesthood. How much better it would be if our Bishops would imitate their English brethren, and take deep and real interest in the spiritual life of those whom they ordain, and devote several days before the Ordinations to this work. They would then show that they realized their positions as Fathers in God, and not mere instruments for conferring Holy Orders.

Frank A. Sanborn.

The Cambridge Bible for Schools and Colleges: The Acts of the Apostles. With Maps, Introduction, and Notes by the late J. Rawson Lumby, D.D., Lady Margaret Professor of Divinity. New York: The Macmillan Co. Price, $1.10.

The Life and Epistles of Saint Paul Harmonized and Chronologically Arranged in Scripture Language. By the Rev. S. W. Pratt. New York: Funk & Wagnalls Co.

Spiritual Development of St. Paul. By the Rev. George Matheson, M.A., D.D., F.R.S.E. New York: Thomas Whittaker. Price, 80 cts.

Only the last of these three books is new. The first is twenty years old, and has been re-printed fourteen times. The second is seven years old. They have been sent to us probably because they are useful for those who are studying the international Sunday School lessons. Of course Lumby's *Acts* is a standard work and needs no commendation from us. Mr. Pratt's book is valuable because it is all in the very words of Holy Scripture, and is conveniently arranged for ready reference.

Dr. Matheson's book is full of hypotheses which may or may not be correct. There is a good deal in the book which rests on very weak foundations. The reason for St. Paul's retreat in Arabia seems particularly unfounded. Nevertheless the work is devotional and may be read with profit even where the reader cannot accept all the inferences.

The World and the Individual. Nature, Man, and the Moral Order. By Josiah Royce, Ph. D., LL.D., Professor of the History of Philosophy in Harvard University. New York and London: The Macmillan Co., 1901. (pp. xvii. 480.) Price, $2.25.

This volume forms the second and concluding series of the learned author's Gifford Lectures, which were delivered before the University of Aberdeen in January 1900. The delay in publishing has been largely due to the revision and in some parts re-writing of the original lectures. The scope of this closing volume, covering ten lectures, includes a sketch of an idealistic Theory of Human Knowledge, an outline of a Philosophy of Nature, a doctrine about Self, a discussion of the Origin and Destiny of the Human Individual, a summary consideration of the world as a Moral Order, a study of the Problem of Evil, and, finally, an estimate of all these views in the light of what seem to the author to be the interests of Natural Religion.

It is a notable contribution to the literature of the Idealistic and Speculative Philosophy of the present day, and is especially interesting, coming as it does from the pen of a Professor in one of our great American Universities. Dr. Royce's book may be commended to the advanced student of Philosophy as a well-balanced presentation of the case from the point of view of one inclined to Constructive Idealism. It contains many original and striking views, as well as various new aspects and pertinent suggestions regarding the subjects brought under discussion. To quote the writer's own words: "In sum, these lectures have tried to be not a perfunctory defense of the faith, and not a mere repetition of the common tradition of modern Idealism, but the expression of an individual experience of the problems at issue. I do not want to make mere disciples; but I hope that I have helped some fellow-students toward a clearer knowledge of God and of themselves."

Religion in History and in Modern Life. By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. New York: Thomas Whittaker.

The author of this work is a Congregationalist and principal of a like college in Oxford. Without doubt the book is of great value. It deals with history in a sociological and scientific aspect. We must not be contemptuous about this matter, and so be numbered with those who rejected prophecy that came from the Most High.

Sociology and its metaphysics are abroad in the land. Christian people are not only interested in them, but are being profoundly affected by them. The causes, real or apparent, of alienation from the Church, and also "the Churches," must be studied. In France the spread of infidelity came more from the advancement of science than from the propaganda of Diderot, Voltaire, Rousseau, and the Cyclopedists. In the United States the masses of people are trying to find the Lord Christ in some other way than that in which He has been presented. They are not trying to overthrow the Church or any religious body, but they do demand a presentation of Jesus Christ that, as they say, coheres with modern conditions.

Of course the author's idea of the impracticability and impossibility of the priesthood is peculiar to Protestantism, and of course he views it as one of the relics of paganism which invaded the early Church. Certainly the pagan religions had a pagan priesthood. Also they had prayers, holy days, and, to say nothing of ethics (such as those, for instance, of Marcus Aurelius), they had a variety of principles and practices which are found among even Dr. Fairbairn's co-religionists.

Handbook to the Textual Criticism of the New Testament. By Frederic G. Kenyon, Assistant Keeper of Manuscripts, British Museum. With sixteen facsimiles. London: The Macmillan Co. Price, $3.25.

This is a very useful book on the "lower criticism" or criticism of the text. It gives an account of each of the principal manuscripts,

Uncial and Cursive, with illustrations. The author's account of the Codex Sinaiticus (X.), Codex Alexandrinus (A), and Codex Vaticanus (B), are specially full, as is natural. The section on the Codex Ephraemi rescriptus (C) is very interesting. This manuscript was a palimpsest; or in other words it had another work written over it, some of the treatises of St. Ephraem of Syria. Only about half of the New Testament is now extant. The Codex Bezae (D) is in some respects the most remarkable of the Uncials. It was found in the monastery of St. Irenæus at Lyons by Beza in 1562, and has a Latin as well as a Greek Text.

The chapter on Minuscale Manuscripts, or as we commonly call them, Cursives, is very full and accurate, as are also those on the Ancient Versions or translations, and the Patristic Quotations. The concluding chapters on Textual Criticism in the Past and The Textual Problem give an interesting summary of the arguments of Westcott and Hort on one side in favor of the Vatican manuscript, and of Dean Burgon in favor of the *receptus*. The author does not pretend to decide the dispute; but seems to lean toward the revised text of Westcott and Hort. The book is most interesting and valuable.

The Life of Christ. By William J. Dawson. Philadelphia: George W. Jacobs & Co. Price, $1.50 net.

As this volume is issued by a Church publisher, we would naturally expect to find our Lord's life treated from a Christian standpoint; but the preface says: "The object of the author is to depict the human life of Jesus as it appeared to His contemporaries, with a purposed negligence, as far as it is possible, of the vexed problems of theology and metaphysics." It does not appear in the book whether Mr. Dawson is a minister or not, nor what particular sect or heresy he professes; but he evidently does not believe in the inspiration of the Holy Scriptures, nor in the Sacraments of the Church, nor in eternal punishment. As to the first he says: "Not until the brief career of Christ was closed did men perceive His real significance and endeavor to recall His words; and who shall say, remembering the infirmity of human memory, how many parables are lost for one that is recorded, how many incidents are forgotten for one that is narrated adequately?" But St. John (xiv. 26) says that the Holy Ghost "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The author says: "It must be at once and frankly conceded that constant allowances must be made in the Gospel narratives for the mental limitations of the writers, for the spirit of the time in which they lived, and for the rudimentary knowledge of criticism which they possessed." This evidently shows no belief in Inspiration.

As to the Sacraments, the author teaches nothing approaching the Christian Faith. Speaking of Nicodemus' interview with our Lord, he says: "Nicodemus must be born again; that is to say, he must discard the barren artificialities with which a narrow culture had overlaid a mind naturally sincere, he must look upon spiritual phenomena with a fresh eye, and a temper of transparent candor. Repentance . . . . really means nothing more than a change of mind, producing a change of direction in the purposes of life, and a corresponding change of conduct."

Of the Blessed Sacrament he says: "His disciples were henceforth to eat bread and drink wine, not remembering the past of a nation whose history was closed, but remembering Him, in whom all nations found their history." And again, speaking of the words of Institution, he says: "He never dreamed that these men, gross as they often were in apprehension, could misunderstand Him to such an incredible degree as to take Him literally. And incredible it must still seem, did we not know of what dense stupidity the human mind is capable, that men should deprive this last pathetic scene of all its poetry and grace, all its piety and spiritual significance, by hardening it into a dogma, utterly repellant to reason, and equally repellant to the delicate instincts of the spirit, for which seas of blood have been shed, and crusades of bigoted intolerance waged through so many generations. Remembering these things, the lover of his race will almost regret that Jesus ever spoke words so perilously beautiful."

On Eternal Punishment he is equally far from the Christian Faith, for he says: "Never was there more monstrous misconception than that which pictures man as eternally punished."

Mr. Dawson says in several places words which teach that our Lord only gradually appreciated the fact that He is God; but further quotations or criticism are hardly required.

Preparatio; or, Notes of Preparation for Holy Communion. Founded on the Collect, Epistle, and Gospel for every Sunday in the Year. With Preface by the Rev. George Congreve, M.A., of the Society of St. John the Evangelist, Cowley. New York: Longmans, Green & Co.

This is an extremely valuable book of Meditation preparatory to receiving Holy Communion. The outline is prepared from the Collect, Epistle, and Gospel for the Sunday, and is so arranged that the spirit of the service is easily understood. In these days of frequent communion there is a danger that the preparation will be superficial and the thanksgiving merely perfunctory. If this book is used faithfully, there is no doubt that much spiritual benefit will be derived, and the understanding of the services will be greatly increased. We heartily recommend it to all who desire to make a careful spiritual preparation for receiving the Blessed Sacrament.

Old Testament History. By G. Woosung Wade, D.D., Lecturer in Hebrew at St. David's College, Lampeter. New York: E. P. Dutton & Co. Price, $1.50 net.

It does not appear whether Dr. Wade is a priest of the Church of England or not. It is to be hoped that he is not; for his book from beginning to end has no suggestion that the Holy Scriptures are the Word of God, and there seems no theory of Inspiration, however lax, which can square with his treatment of God's Word in this work. The whole treatment of the subject is in accordance with the "higher criticism," and the author has no hesitation in setting aside any statement in the Bible which does not square with the theories of the "advanced thinkers." He suggests that David *may* have written some Psalms, but has no idea which they were. He puts the date of Daniel in the second century B. C. Of course he cuts Isaiah in two, and then picks out places here and there to reject. It is only wearisome to mention all the author's aberrations. Suffice it to say it is as far from the *inspired* History as can well be imagined.

The Temple Bible. Vol. II., Exodus: Introduction by A. R. S. Kennedy, D.D.; Vol. III., Leviticus: Introduction by J. A. Paterson, D.D. The Gospels according to St. Matthew and St. Mark. Edited by the Very Rev. the Dean of Ely. Philadelphia: J. B. Lippincott Co. Price, 60 cts. each.

These volumes are very handsome, and the illustrations are decidedly attractive. The work claims to consider the books only as literature; but the editors are careful to put into the Introductions much of the teaching of the "higher criticism."

Christ and Life. By Robert E. Speer. New York: Fleming H. Revell Co. Price, $1.00 net.

Mr. Speer has collected into a volume 23 articles on the spiritual life, which have appeared in *The Churchman, The Congregationalist, The Sunday School Times, Forward,* and *The Intercollegian.* All the essays are devout and deeply spiritual in tone; and there is also in them a vein of sound common sense, which is extremely useful to every-day Christians. This would be a good book for people to use for Lenten reading.

Times of Retirement. Devotional Meditations by George Matheson, M.A., D.D., F.R.S.E. With Biographical Sketch of the author by the Rev. D. MacMillan. Chicago: Fleming H. Revell Co.

These meditations were first printed in a Presbyterian paper in Scotland called *Saint Andrew.* The author, a minister of the Church of Scotland, was stricken blind at an early age; but he has continued his work, and has accomplished much in spite of his infirmity. The book is full of deeply spiritual thought and must be helpful to souls.

A Life of St. Peter for the Young. By George Ludington Weed. Philadelphia: Geo. W. Jacobs & Co. Price, 60 cts. net.

Mr. Weed has already published Lives of our Lord, St. John, and St. Paul, and this fourth volume is quite as good as the other three. The story is derived from the Bible almost exclusively, and covers only that part of his life narrated in the gospels, except for a brief chapter at the end. The book is handsomely illustrated and is altogether very well gotten up. The cover is remarkably good.

Lenten Reading.

Lenten Preaching. Three Courses of Sermons for Lent. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. New York: E. P. Dutton & Co. Price, $1.25 net.

These three courses consist of six sermons on The Lenten Epistles, six on The Example of our Lord, and eight on The Seven Last Words. The first and third of these courses were preached during last Lent at St. Mark's, and the second course during a previous Lent. The matter is well presented, as is always the case with Dr. Mortimer's writings, and the lessons stand out clearly in each discourse. The volume is one that will be welcomed by many.

Miscellaneous.

Stories of the Tuscan Artists. By Albinia Wherry, Author of *Greek Sculpture in Story and Song.* With fifty-three illustrations from their works in photogravure and half-tones. New York: E. P. Dutton & Co. Price, $4.00 net.

This book does not aim to be an extensive discussion, from a critical standpoint, of the work of the Tuscan artists. Neither is it a history of the revival of art in Italy in the Middle Ages. The author's purpose has been rather to make her work such as may be stimulative to young people, developing in them that latent love of art, so that they may become interested and enthusiastic admirers of painting and of its sister art, poetry. The book has been so well written that not only young people, but those well along in

[*Continued on Page* 578.]

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph.D.

IX.

SALISBURY.

AS SOON as the art of building has satisfied the purely utilitarian ends that called it into existence, it becomes an art, in the higher meaning of that term, by seeking to be beautiful as well as useful. It not only applies beautiful ornament to the parts of the building, but it attempts by variety and contrast between the parts, by their arrangement and proportions, to treat the whole mass of the building as a thing of beauty apart from the decoration which may be applied to the various portions. But the finer forms of architecture have a right to a higher place among the fine arts than even this aim at the production of the beautiful forms and combinations that charm the eye. It stands in very close relation to the soul and expresses, as perhaps can be expressed in no other way, its sentiments and aspirations. It is the work of a race rather than of any one master builder. The names of the architects may be handed down, but the character that is impressed upon the great buildings of the Middle Ages is the character of the people who erected them, of the cities in which they stood, and of the times which gave them birth. This very close connection between the building and the people comes very clearly to sight in a comparison between the cathedrals of France and England. A distinctly national character is impressed upon the Gothic of England which cannot be mistaken and which is far more pronounced than that which is found in the Gothic of Germany. It is by such comparisons that the profound significance of the builder's art is perceived and the spiritual characteristics of architecture appreciated. There is here no mere dreamy meditation upon the building, in which the mind runs riot in its fancies, which are then supposed to be the spirit of the architecture, but a perfectly clear connection between the building itself and the characters of the times, and a key given with which to understand and trace the unfolding of national thought in its artistic efflorescence.

The full development of Gothic architecture took place in France. Within a very limited area not far from Paris, the most perfect specimens of design were erected within a very short time of each other. Amiens, Rheims, and Paris, all belong to the same period. Each has its peculiarities and its points of excellence, but each may be said to have been designed upon the same general conception of Gothic art. Each used the fully developed buttress system, and the vaulting, which are the first characteristics of the style. Each employed the wealth of decoration which had also become characteristic of the style and in which the Bishops of Amiens and Rheims endeavored to outdo each other and to surpass at any rate the Bishop of Paris. These cathedrals, together with the three other giant cathedrals of France: Chartres, Beauvais, and Bourges, are unfinished. The initial impetus was not enough to carry them to completion on the original scale. But they are for the most part erected upon one and the same plan and with perfect consistency throughout. Minute variations may be perceived as the different parts were finished successively, for the workman of the Middle Ages was not tied down as the stone mason is to-day to the design set before him. As time passed, details were treated somewhat differently and so a certain freshness and spontaneity was obtained which, far from detracting from the design, much enhances its beauty. But in England, the erection of the cathedrals and larger abbeys proceeded much more slowly. There was not the ambition to surpass the achievements of a neighboring Bishop, although such very human motives were not wanting. The practical needs of the cathedral church and a certain

SALISBURY CATHEDRAL.

amount of the sense of the dignity which belonged to such seem to have been chief motives. The practical aims found no offense in the constant changes of plan as the work progressed and in the alterations in the existing structure. Gothic vaults were placed upon Romanesque pillars, and towers erected in the latest Gothic style upon naves of the earliest Norman. The surprising juxtaposition of styles which are found side by side at Gloucester is unequalled on the continent. Within a Norman building, a Gothic choir is erected. The incongruous façade of Milan, which it is proposed to bring into some consistency, is the only parallel outside of England in a building of great size, although possibly the Cathedral at Rimini is the most remarkable case of a difference between exterior and interior in existence. On account of the great variety of styles in an English cathedral of the first class, there is not the same individual expression which is so clearly perceptible in French churches of the same class. The buildings are indeed much more picturesque in England, although less imposing and less perfect in their general design. It is for this reason difficult to point out any one English building as typical in the same way the Amiens, Rheims, Beauvais, Paris, Chartres, or Bourges is

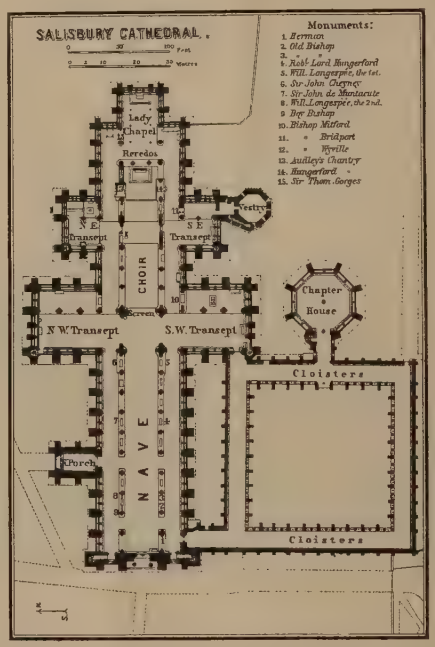
SALISBURY CATHEDRAL—VIEW FROM THE SOUTHEAST.

each typical of French Gothic. The style of architecture must be studied piecemeal, because there is so little unity of design. The merit of the work must be found in the beauty of the individual parts rather than in the whole conception. It is fortunate that in regard to the earlier form of English Gothic, the so-called Early English, there should be one cathedral, which, although not typical of all English Gothic, is perfectly so of that phase, is built throughout upon one design with the exception of the tower, and stands complete to-day. The date of this cathedral is the same as that of Amiens, and illustrates as no other in England, the difference between the French and English conceptions of architectural beauty. This cathedral is Salisbury. It was commenced in 1220 and finished in 1260, a period in which England and France were often in close contact and ideas might have been expected to pass from one to the other very freely. But Salisbury is through and through English. Its position in the midst of a beautiful lawn, as compared with that of Amiens in the midst of a crowded city, is not more different and characteristic than the difference in the buildings.

The plan of Salisbury which is given, is of interest. It is very long, being about the same length as Amiens; the English church being 473 feet in length, 3 feet longer than the French. The breadth across the transepts is 230 feet, seventeen feet more than the corresponding measurement at Amiens. The breadth of the nave, including the aisles, is 99 feet, as opposed to 144; but the French church has chapels which partly account for the difference in breadth. The great difference in dimensions is in the case of the height of the nave which in Salisbury is but 81 feet as compared with 147 feet, nearly twice as great. The difference between the churches is in that feature which was made possible by the means of construction peculiar to Gothic architecture. The cathedral at Salisbury, so far as dimensions are concerned, might have been built in the Romanesque style. It would have been impossible to have constructed Amiens in that style. The height would have been reduced fifty feet in order to make the vaulting possible.

But not only are the dimensions characteristic, the plan is even more so. Salisbury has two transepts, not as in the ancient Romanesque churches with choirs at either end of the building, as at Hildersheim, Worms, and Bamberg, but as a transept to a prolonged choir which in this respect is treated as a nave with transept of its own. The double transepts are found in a number of English churches (*cf.* Art. VII., Durham) and add much to the picturesque effect of the exterior although without much effect upon the interior. A lady chapel projects beyond the choir, as is customary in many parts of England and France. But in place of the apse there is a rectangular termination of the choir and lady chapel. This is thoroughly characteristic of English churches. Apses are not unknown, for they are to be found in the lady chapels of Wells and Lichfield, as well as at Westminster. But the choirs in the case of the two former end in the usual rectangular fashion and the latter was built under French influences and has, like Amiens, the chevet or row of chapels around the choir apse. Another characteristic English feature is the great multiplication of parts so that in many cases the English building conveys the impression of a group of buildings rather than a single edifice. The transepts project so far beyond the nave that they greatly diversify the outline of the whole building, while in the case of the Continental cathedrals the transepts project but a short way beyond the aisles, in some cases not at all, and the effect of the transept is more in the roofing than in the plan. The fine effect of the crossing is thus secured, while at the same time a great unity of plan is obtained.

On examining the construction of the building, the point of view which has been taken throughout these papers, the first great difference that is observed is the great simplicity of the buttress system. This is due to the lowness of the nave vault-



ing. The clerestory windows are comparatively low and the vaulting of the aisles helps the resistance to the thrust of the vault (*cf.* Art. XII., Gloucester). The buttresses are therefore more matters of the aisle than of the nave, although the flying buttresses are used where needed. But they are comparatively unimportant and do not make up any large feature of the design, as they certainly do at Amiens. They are not treated decoratively but as mere constructional expedients. A second feature is the absence of window tracery and in its place windows arranged in groups. The grouping of narrow windows, sometimes of great height, is a characteristic feature of Early English Gothic, and is frequently carried out with great taste. In the clerestory, the windows are arranged in groups of three. One tall window with one of the same design but shorter on either side. In the gables, the windows appear in more complicated groups and are graded much as were the arcades in the upper arcade of Pisa. In the lower story, the windows appear in groups of two equal windows. This treatment of windows is not peculiar to England, as it is found in Normandy. It appears to be an outgrowth of the Norman or Romanesque style. But the windows are quite Gothic in the application to the wall

space, as they fill the entire space between the buttresses, both in the aisles and in the clerestory.

The transepts, it will be noticed both on the plan and in the view from the northeast, are without aisles on the western side. In this Salisbury is typical of English cathedrals. The same absence is to be noticed in other cathedrals, *e.g.*, Lichfield and Lincoln. In fact, the transept with aisles on both sides is somewhat unusual in England (there are such at York and Winchester). This peculiarity, which is very rare on the Continent, may be due to the desire to utilize the aisles of the transepts as chapels. On the east side of the transepts these would be used but not on the west side, for the English churches seem generally to be very carefully orientated, a matter about which the Continentals were not so particular except in the case of their cathedral churches, though a general east and west position was regarded sufficient. This treatment of the transept can be effective only where the transept is not treated with any elaboration externally. If the transept was provided with an elaborate portal, the effect would be curiously lopsided.

Finally, the great length of the choir should be noted. This is to be found in nearly all the English cathedrals. In Salisbury, the choir is not so extremely exaggerated as at Canterbury. In some English cathedrals, not content with an extremely long choir, architecturally speaking, the builders have continued the choir, ecclesiastically speaking, well down the nave beyond the crossing of nave and transepts. But the long choir makes the position of the central tower, a favorite form in England, very advantageous.

The tower with its fine spire is the great glory of Salisbury. It rises above the crossing of nave and transept and does not compete with towers on the façade, as in the case of Lichfield. It is by far the finest spire in England and should be compared with the other spires to be examined later in the course of these studies. It is essentially an octagonal stone pyramid resting

SALISBURY CATHEDRAL—FACADE.

upon a square tower. The octagonal form seems to be the most satisfactory for the roof of a lofty tower. This appears in the Romanesque churches on the Continent, *e.g.*, Spires. But it is a difficult problem in building a spire to make the transition between the square foundation, the top of the tower, and the octagonal spire pleasing. In the much admired spires of Lichfield, there is merely the awkward setting of the spire upon the tower and no satisfactory transition is attempted beyond little battlements around the top of the tower. Little turrets at the corners hide, but only in part, the awkwardness of the superposition of octagon and square. In Salisbury, the design is in some respects similar, but there is a second encircling row of turrets built somewhat higher, by which the transition is skilfully softened and the spire made to seem to grow out of the tower rather than to be merely placed upon it. The Continental method was much more elaborate, but the effect was hardly better. (Examples will be seen in Art. X.)

The tower is the great feature of the whole building. When seen from almost any point it makes the various parts of the building fall into one and atones for the small height of the building. The great length also is overcome by the height and position of the spire. The position, as said, a favorite in England, finds few parallels on the Continent, although not unknown. There indeed a slight spire is frequently erected over the crossing of nave and transepts as at Amiens. But because of the lowness of English cathedrals, a tower of moderate height is sufficient. The spire of Amiens is within fourteen feet of that of Salisbury. But the latter with only 406 feet of height dominates the whole building, and the former is a mere detail added to a part, rather than an important constituent of the whole design.

The façade invites comparison with French cathedrals. The immense front of Amiens, Paris, or Rheims, was taken up by three enormous portals. Towers on either side rising above the lateral portals emphasized the division into three vertical portions. At Amiens, the towers are failures as parts of the composition. Paris was left incomplete. Cologne, alone, gives anything like an adequate notion of the part towers were to play in a façade, although the more imposing French composition of the façade is not carried out. In Salisbury, there are many points of resemblance to the French composition of the façade, but the whole is treated on a much smaller scale and nothing is done to destroy the effect of the spire as the great

SALISBURY CATHEDRAL—INTERIOR OF NAVE.

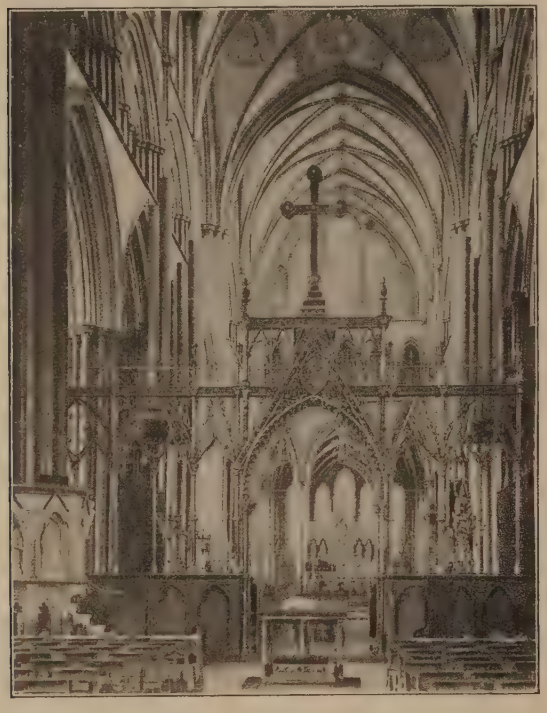
point of height in the building. The result is not imposing. Rather substantial turrets rise at the corners of the front. Connecting them is an architectural mass without any real, organic connection with the building before which it is placed. A bit of the gable, however, appears in the center. Niches, arcades, and other decoration make up the design, but they are without any great boldness. The portals are comparatively unimportant parts and seem of little more consequence than what might have been erected for any fair-sized country parish church. There seems everywhere throughout the building the deliberate intention of avoiding the grandiose. It is a modest design, although the ground lines are so long. There is nothing of the pride and splendor of the French cathedrals that were so grand as never to be completed. It is just such a façade as should stand upon a lovely greensward. In the midst of a busy city, surrounded by houses, and streets full of carting, it would have been out of place. It is, furthermore, in perfect harmony with the rest of the building and in just proportion to it.

The interior of Salisbury is not as attractive as the exterior. It is, however, fortunate in one respect. It is not cut in two by a ridiculous screen, whereby a nave is treated as a separate building. This extraordinary feature of many English cathedrals can only be regarded as an evidence of the lack of appreciation of real architectural beauty. These screens are often immense structures rising high and even crowned with organs. In this way, some of the finest interiors of England have been utterly ruined. The only explanation of this lack of appreciation seems to be that the English have admired the details of their buildings rather than the general effects and the splendid lengths of such a building as Amiens or Cologne had little attraction. Possibly the comparative lowness of the buildings did not make the cutting of the church in two so offensive. To have cut Amiens in two by a screen would have ruined it. What it would have been like may be seen at Beauvais, where the nave was not built. In Salisbury, the eye can see the whole length of the church with the exception of the lady chapel, placed behind the altar.

The division of the nave walls is interesting as there was but comparatively small space to be divided into arcade, triforium, and clerestory. Necessarily each portion was made low. The pillars of the nave are composed of four shafts set closely together with small shafts in the angles. As they are composed of darker stone than the arches placed upon them, they seem to be even shorter than they really are. There is no appre-

ciable distance between the point of the arch and the moulding at the lower edge of the triforium. The latter is built up of dark pillars composed of many shafts and light arches with rich mouldings as in the case of the arches below. The curious alternation of light and dark bands in the construction of the walls emphasizes the absence of a feature which was of great importance in Amiens. There is no vertical member connecting the vaulting with the lower portion of the wall. No shaft runs from the ground across the triforium and clerestory serving as a visible support to the arches of the roof. Light shafts of dark marble resting on brackets do support the roof arches, but the height instead of being increased by the division into horizontal portions is by the absence of lines running across these bands rendered even less than it really is. The clerestory is comparatively low, and, as in many English cathedrals, the roof arches spring from the upper part of the triforium, making the clerestory windows appear as dormer windows rather than as windows in the wall itself.

The rectangular termination of the choir is not advantageous at Salisbury. The church does not appear to end naturally



SALISBURY CATHEDRAL—CHOIR.

but to be cut off abruptly. The only way to prevent this would have been to erect a very lofty reredos, such as at Winchester. At Salisbury, the reredos, although very beautiful, is of insignificant size. The wall therefore with its row of arches above and below is very ugly. A vast east window would have filled up the end to advantage and this is used for that purpose in many cathedrals and parish churches.

A curious feature of Salisbury is the inverted arches which are used in the transepts, both of the nave and of the choir. [They can be seen in the views of the choir.] These ungainly constructions were probably introduced in the case of the nave transepts on account of the pressure of the tower. In the choir transepts, they were added to correspond with the nave. The great weight of the tower which was not a part of the original design, for it will be seen on examination to be somewhat later than the body of the church, was not sufficiently provided for in the piers at the crossing of nave and transepts. The piers tended to bend inward in the direction of the length of the building. To counteract this an inverted arch was needed, and to support the inverted arch there was need of an ordinary arch. In this way much of the effect of the transept was lost. [Sometimes when the upright supports have tended to fall outward, because not built heavy enough, iron rods are used to counteract the deflection in the opposite direction to that at Salisbury. (*cf.* Worms, Art. V.)]

There is remarkable absence of sculptural decoration in the interior of Salisbury. There is neither the foliated capitals, which are a great relief to the severity of the pillars of Amiens, nor the rich though narrow sculptured moulding which is placed at the lower edge of the triforium of the latter. Everywhere there is the greatest severity of detail. What there is introduced at the juncture of the outer mouldings of the arches is so meagre and trivial as to emphasize the absence of foliated decoration. This extreme severity is peculiar to the Early English form of Gothic. The capitals in this phase of Gothic development are composed of mere mouldings as at Salisbury. In the later English styles, the foliation becomes very elaborate and much delicate carving is introduced.

The vaulting of Salisbury is very simple and does not depart very far from that of Amiens. There is this difference, that the vault has the appearance of being quite level in the center, while at Amiens and in many other Continental cathedrals the vaulting seems to be composed of a series of quite flat domes, *i.e.*, the center of each section of the vault is a little higher than the arch that crosses the nave at right angles. The development of vaulting was the work of the English architects. Their results far surpass anything attempted on the Continent. This vault of Salisbury is merely an indication of what was to be accomplished in England in the construction of the remarkably flat vaults of the later Gothic and the beautiful netted and fan vaulting which rendered the roofs very highly decorative. The examination of these will be the subject of a later paper (see Art. XII.).

Salisbury is a typical English church. As has been seen, there are in it many of the most striking characteristics of the English style. It is not a building to be compared advantageously with the great French cathedrals in what goes to make up sublimity of effect. It is of great size without being grand as are Amiens and Paris. It is severe without attaining the monumental style as do Spires and Worms. But it is as characteristic of the people who created it as any building ever erected. It is purely English and as such may be studied as exemplifying those ideas of architectural beauty that appealed most to Englishmen. It is not without serious defects in design, but it has a beauty all its own and no overvaulting ambition has rendered it in any part a failure or left it incomplete.

THE BOY WHO HELPED THE SCHOOLMASTER.

By Roland Ringwalt.

IN OLD Virginia, that is, the Virginia of George Washington's later years, there was a schoolmaster named James Hargrave. He was a good man, a member of the Society of Friends, and a faithful teacher. One of his pupils was a tall boy about twelve years of age. Mr. Hargrave was kind to the lad, gave him good advice, and won his gratitude.

Half a dozen years later Mr. Hargrave, then county surveyor, offended a ruffian. This specimen knew that Hargrave was small, and that his peace principles would not allow him to defend himself. In a drunken fit he attacked the peaceful pedagogue; but a sturdy youth of eighteen came to the help of his old master. One blow sent the bully to the ground, but did not conquer him. He rose to his feet and a fight began. The boy was quite ready, and moved forward. Mr. Hargrave seized his old pupil, and tried to stop the fight. The young fellow threw him off, and again the bully went to earth. By this time a crowd appeared, and the bully was in serious danger. Mobs are quick-tempered, especially in dealing with one who has made a cruel attack on the defenceless. There was some risk that the bully would be ducked, or tarred and feathered, or stripped and beaten, or even that he might be hung. Schoolmaster and pupil, however, joined in pleading for the culprit, and he was allowed to depart.

In the War of 1812 Hargrave's pupil was one of the best officers in the American army. The most famous military name of the war is Jackson, the second is Brown, and the third is that of the youth we have mentioned. After the war, the soldier visited his old home, and on the scene of this youthful battle he met Mr. Hargrave. Much to the warrior's amusement, the old schoolmaster said:

"I always told thee not to fight; but as thou wouldst fight, I am glad that thou weren't beaten."

The boy lived to win fame as a general in the war with Mexico. He was a brave and kind-hearted man, even if people laughed at some of his little weaknesses. He was not successful as a candidate for the Presidency. One of his namesakes was General Meade's right hand at Gettysburg. Another is a famous Admiral of to-day. Do you know the boy's name?

CATHOLIC CHURCHMEN AND MISSIONS.

NONE who desire to serve faithfully their Divine Lord and Master, and to assist in the fulfilment of His word, can ever forget the missionary aspect of the Church on earth. But amid the distraction and turmoil, the disunion and unrest, in which the lives of so many of us have perforce to be lived to-day, may it not be that the work of our personal and individual salvation seems to demand all our time and effort, leaving us none for that other and more general preparation which the great Head of the Church has entrusted to our care? We need not say how entirely opposed is such a conception as this to the teaching of the Church. It is enough to point out the danger. A very brief and simple self-examination will suffice to show us whether in our own case we have in the times that are passed suffered this dangerous lack of proportion to exist. Take, for example, the year that has just closed, and let us ask ourselves what we personally have done, or tried to do, on behalf of the foreign missions of the Church. In frequent intercession, both private and public; in regular and systematic giving of such alms as we can afford towards the maintenance of general or special missions; and, above all, in assisting at the greatest of all services when it is offered for the special intention of the Church's missions—how do we stand in regard to these things? If our retrospect discloses a forgetfulness of our bounden duty and service in connection with them, let the resolve to amend our ways be made at once. The matter presses. The command we have to obey is one of general and inclusive application, admitting of no exceptions.

Some have said that in these latter years Catholics in these provinces have failed somewhat grievously to support the missionary work of the Church. The accusation is a serious one, not to be lightly made or hastily accepted. Careful examination of the returns made by the Society for the Propagation of the Gospel in Foreign Parts, and of other far smaller but thoroughly deserving special missions, does not, we confess, serve to reassure us. Take, for example, a particular mission which is, perhaps, better known to our readers than most—the Lebombo Mission. Here we have work of the most self-sacrificing description, carried on under circumstances of peculiar difficulty, on lines which cannot fail to commend themselves to all Catholics. The work, moreover, is directed by a Bishop who has long won their regard and esteem, and who has given freely of his own means in order to further and develop the mission. Bearing these facts in mind, and remembering, too, the number of professedly Catholic parishes scattered up and down England, can we afford to regard with entire complacency the present annual income of this mission? We may be told, however, that in many of our churches support is given to other and older societies, and that in such places it is impossible, and would be unwise, to further increase the missions claiming support. That this is so in many parishes we gladly agree. But not in all. Too often we hear of clergy who evince a strange reluctance to allow a sermon in their churches for any foreign mission, basing their attitude on the poverty of their parish, and the necessity of keeping their parochial finances in a satisfactory state. Doubtless the necessity is a very real one. Nevertheless, we cannot admit the righteousness of allowing it to exclude such a manifest obligation as the support of the Church's foreign missions. In this connection, also, the injunction we have already quoted would seem to apply with peculiar force. To maintain the necessary expenses of a church and parish is laudable and necessary; but to suffer this work to hinder and prevent us in the fulfilment of yet greater and wider duties would be disastrous in the extreme. Do not let our parochialism obscure our Catholicism—a danger which is sometimes more real than we are tempted to think. For a Catholic church in a prosperous town, with a roll of 500 communicants, to send less than the price of an embroidered stole as its annual contribution to the support of the Church's foreign missions scarcely strikes us as an entirely satisfactory state of affairs. And yet this is no imaginary instance; nor does it stand alone as an example to be deplored. We need not point out how widely such an attitude varies from the ideals which the older Tractarians set before themselves and their followers—the men, we mean, whose devotion founded great missions like that of the Cowley Fathers or the Universities' Mission to Central Africa, and whose liberality and self-sacrifice gave us some of our best and most effective training colleges for missionary priests. That more of such spirit as animated these men is badly needed among Catholics to-day we cannot doubt. True, in some well-known Catholic parishes, both in London and the provinces, something real and good is being done to help the missionary cause, the communicants being taught by their priests to regard the support of some special mission as peculiarly their own duty and privilege. Notably is this the case at one famous church in West London, which through a long period of years has been very intimately associated with the work carried on in the Diocese of Nassau. It is not merely monetary support to which we refer, but the provision of frequent opportunities for special intercession; the placing of pulpits at the service of those priests who are best able to interest their hearers in the work done abroad; and the provision of means which enable communicants who may not be wealthy to give something which costs them time and trouble.

Speaking at a great meeting during the recent month, the Bishop of London affirmed his belief that it is only during the last seven years or so that the people of this land have begun to feel alive as to the necessity for foreign missions, and the importance of their own efforts in connection with them. Again, the Bishop of Bombay has, within the last few months, complained of the "coldness, indifference, unfriendliness, suspicion" shown by Englishmen towards the Church's missions in India; while quite recently it was related how a chaplain in that vast country has to travel 520 miles by rail and 52 by road to reach one of his stations; another chaplain having to do his best to be in ten stations at once. But we need not pile up proofs; that the need exists is incontrovertible. Equally is it true that the Church in this land has tremendous leeway to make up before it can be maintained that she is even attempting to fulfil her unquestionable duty to the millions of souls who come within her undisputed jurisdiction. These are facts which it is well for us to face, most of all, perhaps, those who profess and call themselves Catholics. For if in God's mercy our lot is cast where the faith and practice of the Church are set before us in all their fulness, we cannot surely rest content with a selfish acceptance of these things, forgetful of the millions to whom the message of salvation is as yet unknown.—*London Church Review.*

AS OTHERS SEE US.

THE *Messenger* (R. C.) for January prints an article from the pen of a Jesuit priest, the Rev. H. J. Woods, on the late General Convention, characterized rather by cynicism than criticism, for the evident reason that the Catholicity of the Church was very openly reiterated, and because provision was there made for remedying some of the cruel wrongs of the Church of Rome in our Island possessions. The recrimination based upon the sorrowful end of three Bishops within the history of the Church in this country, will not avail to cover up delinquencies past and present in the morale of the Roman clergy, nor does it prove the writer's contention of an uncertain morality in the Episcopal Church—a new and unsupported charge. The carping at the Prayer Book Cross on Point Reges is quite characteristic of the article as a whole.

On the subject of dogma, Fr. Woods writes as a reader of sensational papers, and not soberly. His only valid point is a shrewd view of the Huntington Amendment, which the promoters of that verdant olive-leaf would do well to peruse.

Fr. Woods reserves his heaviest shot to the last, under the caption, "The Hollowness of the Episcopal Office." The Churchman's alleged ignorance of history does not extend to forgetfulness of the training for centuries in the disparagement of episcopal prerogatives which Rome has so faithfully maintained to bolster up the Petrine claims. Nor are we oblivious to the family difficulties in the Roman communion, resulting from oppressive exactions to which some laymen will not submit, which have driven off one sect after another, and which would have wrought disintegration but for the prudent provisions originating with the Society of Loyola, for the *adaptation* of laws and regulations to suit not only human needs, but the convenience as well of recalcitrant laymen, specially such as show proper proportions of wealth and influence. Rome's ecclesiasticism has been perpetuated by immense losses on the one hand and the most despicable temporizing and truckling on the other.

It is a matter of wonder to us that the Rev. Fr. Woods overlooked the demand for a glazier after he should finish throwing stones (and mud) at the Church. N.

LITERARY.

[*Continued from Page* 572.]

years, will take great delight in reading it. It truly is a delight only to turn the pages, the typography is so clear and beautiful and the paper so pleasing to the touch. The illustrations are examples of superior half-tone work, and, whether representing frescoes or portrait painting, bas-relief in bronze, terra cotta, or marble, the reproduction is most faithful. The photogravures, of which there are a goodly number among the fifty-three illustrations, add greatly to the artistic value of the book.

In the introductory chapter the author traces briefly the revival of art in the Middle Ages, treating in a general way of the influences leading up to the Italian Renaissance. The great masters of the sixteenth century are not taken up, the book being devoted to the work of their predecessors who paved the way for those whose names are more familiar. Sandro Botticelli, the most representative of these Florentine artists of the fifteenth century, is the latest one of the eleven who are given separate chapters. A bit of the historical concerning the life of the artist is given, and the paintings and sculpture are described with charming detail. Legends are related when they have to do with subjects chosen for the artist's brush or chisel; while any peculiarities connected with the manner of working, or any particular style of decoration of which a certain artist may have been the inventor, are called to mind. Just a hint of looking at the picture from a critical standpoint is given when those artists who have sought for perfection in color composition and technique, losing sight of the inward significance, are pointed out. Where the various works of art described are now to be found is told in each case, a point worthy of notice. Another helpful feature is that of explaining each foreign term whose meaning would otherwise be obscure, except to the student who had gone rather deeply into the subject.

The first three chapters after the introductory one deal with the revival of sculpture, in which is explained the symbolical meaning of the barbarian decoration at first used, with the revival of painting, and with the first Florentine sculptors. The last chapter tells of the art treasures from this period to be seen in the Victoria and Albert Museum and the National Gallery of London.

So delightful are her stories, intermingled occasionally with bits of verse quoted from the Brownings or from Dante with reference to the Tuscan artists, that the author may be assured that "those who turn the pages of this book may build up for themselves a world of fancy, and dwelling in spirit with these old artists, forget for a time all the sordid ugliness of life in the cultivation of pleasant thoughts and the infinite possibilities to be found in Art."

Passion Flowers. By Annah Robinson Watson. Richmond, Va.: Whittet & Shepperson. Price, $1.50.

The graceful passion flower design on the pale lavender color of this little volume is suggestive of the bloom and the perfume and the exquisite beauty to be found scattered through its pages. The author, Mrs. Annah Robinson Watson of Memphis, Tenn., is also the author of *Some Notable Families of America* and *A Royal Lineage;* and this, her first effort in verse, is worthy of the same warm praise given her previous works. The keynote is sounded in the lines dedicating the book "To Him who Understands":

> " . . . I've only loved and walked from day to day
> A sweet home path, from which I thrust away,
> As chance was mine, the thorn and sharp-edged stone,
> To save the ones I loved a tear or moan.
> And that is all—no trophies do I bring,
> But humblest gift, the songs you've heard me sing."

The poems are printed in purple ink on a soft, unglazed paper, and the book would make one of the daintiest and most appropriate of Easter gifts. There is not only the gentleness of affection and of fond emotion and sentiment, but a wise philosophy may be found linking the gems of verse together.

The depth and the strength and the sweetness of mother-love are set forth in the poems "Heartsease," "A Baby's Birthday," "The Divine Passion—Mother-Love," "Mammy's Lullaby," "A Baby," "A Little Child Shall Lead Them," and others. The keen pain of her who has sorrowed over the loss of a loved one makes itself felt in "Bereft," "Under the Cypress," "A Confession," and "Consolation." But the child-love and sorrow by no means color the greater part of the poems, which are as many-hued as sentiment itself. Some are beautiful for their very simplicity, others approach the classic in their conception. Of the latter we may give an example by quoting from the poem, "On the Heights":

> "Stand still, oh! doubting soul, upon the height,
> Where floods of ambient, pulsing light,
> Burst sudden from the mighty heart of God
> To glad the waiting earth, to thrill the sod—
> Uplift thy chalice where the incense clouds
> Arise and float, and wrap as filmy shrouds
> The hills eternal, while they tireless stand,
> To do His bidding in the beauteous land."

The Secret of Maxshelling. By E. Everett-Green. New York: E. P. Dutton & Co. Price, $1.50.

A story of Elizabethan days, when England and Spain were flying at each other's throats whenever the opportunity offered. The story is told in the prose of the day as far as may be for the modern reader. Mrs. Green is interesting and her style will appeal to a host of readers. She is better known on her own side of the water than here, but will make friends with all who like a good story. She has not departed from the old canons of the novelist in this instance, but has followed conventional lines. The hero, all that can be desired, the lady, one to be fought for and won after long waiting, the villain, double-dyed and all a villain must be; the field, England at war with Spain, and the Armada sailing toward her shores.

The story is mildly exciting and of course ends happily when the lovers are united.

Before the Dawn. A Story of Russian Life. By Pimenoff-Noble. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

Mr. Edward Noble has already been heard from, and his earlier books, *Russia and the Russians* and *The Russian Revolt*, have met a hearty reception. The author lived in Russia many years, and married a Russian lady, Mlle. Pimenoff. Together they have written this last story of Russian life and manners. It deals somewhat with politics, much with schemes and plottings; a deal of plotting against government and the result of such schemes.

But after all, the romance is the thing, and these two have given a well-constructed and very readable story. If Russian authors when writing English novels would Anglicize their names, it would add much to the pleasure of English readers for whom they are writing. Aside from this, the book compares favorably with its kind. It is strong, vigorous, and dramatic.

In Ships of Steel. A Tale of the Navy of To-day. By Gordon Stables, M.D., C.M. With Illustrations. New York: E. P. Dutton & Co. Price, $1.50.

In a very pretty "Prelusine," as the author calls it, Dr. Stables tells us how he became acquainted with this new hero of his, Tom Bowling Gorgon Gordon McGregor.

Tom Bowling, for short, was assisted into this world, so the story runs, by this same Dr. Gordon Stables, while the mother of Tom was at sea and Dr. Stables was ship-surgeon. The acquaintance was broken off when the vessel landed at her dock, and not renewed till thirteen years thereafter. Then very unceremoniously Master Tom walks into a compartment where our author is busy writing boys' stories, while the train hurries him to some outlying town. The acquaintance renewed, Dr. Stables continues the history of Master Tom Bowling Gorgon Gordon McGregor, to a happy and successful issue. The story is full of action and life, and incidentally a fairly good knowledge of naval life as it is to-day, is told. The book will please the boys.

The Great White Way. By Albert Bigelow Paine. New York: J. F. Taylor & Co. Price, $1.50.

A fanciful romance, after the manner of Jules Verne, of the attempt of a few men to find the South Pole. It is an entertaining book and is calculated to while away an idle hour very pleasantly.

The Labyrinth of the World and the Paradise of the Heart. By John Amos Komensky. Edited and translated by Count Lützow. New York: E. P. Dutton & Co. Price, $1.50 net.

This is a translation of the Bohemian *Pilgrim's Progress.* It was written about 1640 by a Protestant minister of the Moravian persuasion. The tone of the work is distinctly pessimistic, and is in the line of Schopenhauer's philosophy. There is a great deal in the book which is of only local interest; but a good deal more of it is of universal experience.

How to Prepare Essays, Lectures, Articles, Books, Speeches, and Letters; With Hints on Writing for the Press. By Eustace H. Miles, M.A. New York: E. P. Dutton & Co. Price, $2.00 net.

Mr. Miles is a teacher in King's College, Cambridge. He has prepared this book as a text book for his classes, and also to help other teachers of Composition. The work seems well done, and would appear likely to be useful. The use of capital letters in the book is very remarkable.

The *Cathedral Calendar*, published by Edwin S. Gorham for the Church Endowment Society, contains the tables of Lessons in convenient form, and has also a handsome photogravure frontispiece of the Cathedral of New York. We trust that in using it, the Society on behalf of which it is issued, and its excellent work, will be brought to the attention of many Churchmen.

God's work will not end in His glory unless it is begun in His grace.—*Ram's Horn.*

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XX.

A TIME OF STORM.

NOW whether the Scotts had eyes in the backs of their heads, or whether the bushes of the wood were capable of giving up their secrets to them, certain it was that they knew of everything that was going on. By some inscrutable providence it had so happened that Job Scott had occasion to pass by the Tomlins' lower clearing on that eventful morning. He arrived there exactly in time to see Bildah put his arm around the weeping girl as she pleaded for her lover's life. The interested and unobserved spectator took the whole interview in, and on its conclusion slipped noiselessly away.

Tattlers and gossip mongers usually are conscientious in one respect: They feel that duty requires them to make known all disagreeable occurrences to the one whom these disclosures would hurt and shock the most. Mr. Job Scott was no exception to the rule. It need occasion no surprise, therefore, that after turning the matter over in his mind for a few hours (and incidentally repeating it to the rest of his family, and to two or three of the neighbors who happened to drop in), he considered it his Christian duty to tell the Captain of his daughter's escapade.

Usually the young man stood rather in awe of the Captain, who on a couple of occasions had shut off Job's oratory by the terse remark that he "did not care to discuss his neighbors' affairs." For that reason if he had something he particularly wanted the Captain to hear, he usually told it to Henry Welford, who, as we know, was his hunting companion. In this roundabout way any item of news was pretty sure to reach the elder Welford's ears at last.

This last communication, however, was of too much importance to relegate to a third party. Beside, he felt that none but an *artiste* in such matters could give the details of the incident due saliciousness. Probably also, Mr. Job Scott's agitations within himself were like new wine in old bottles—unless a chance was given to uncork his effervescing eloquence, he might burst asunder from very fulness of spirit.

Job had the good fortune to find Captain Welford sitting on his fence contemplating his stock as they nipped the frost-browned herbage in the newly cleared and enclosed meadow. Now such creatures of their surroundings are men, that had Job accosted the Captain in the latter's own parlor, the Captain would have been stately and unapproachable in his mien. Here it was quite a different matter. All men gravitate as naturally to a seat on the topmost rail of a worm fence as a turkey does to a roost. And once settled on this sharp, and to a feminine mind, uncomfortable seat, with legs humped so as to bring the heels to a resting place a few rails farther down—for all the world like an overgrown frog drawing himself up for a leap—then the most aristocratic of men become democratic, and affably invite their fellow-men in homespun jeans to a seat beside them. Together they will sit and whittle at the rail splinters, and talk volubly on every subject under the sun from astronomy to sowing winter wheat.

"How'dy, Cap'n," said Job, touching his hat as he came up to the Captain.

"How do you do yourself?" returned the latter, quite gracious in his present thawed out condition. "Take a seat on the fence and rest yourself. Have you pulled your turnips yet?"

"No, we h'aint yet, but Pap 'lows to next week. You've got a right smart head of cattle, Cap'n."

"Not many, not many," returned Mr. Welford. "I only brought enough to start a good herd. Mine are all good ones. It takes as much food and care for poor stock as it does for good cattle, and the returns are not half as much. I'm a believer in good stock. Blood will tell in cattle as it does in men—no scrub stock for me."

"Old Cracknut's got a likely heifer he wants to sell," said Job, feeling that he must shift the conversation to the Tomlins someway.

"I want no dealings with the Tomlin trash," said the Captain shortly.

Here was Job's opportunity.

"You hadn't orter say that, Cap'n, you hadn't orter say that," shaking his head impressively, "an' you wouldn't if you knowed what I know 'bout some of your own folks gittin' mixed up with 'em this very day. Nobody knows," continued Job pathetically, "the trouble one's children may bring 'em, till they lives through it."

The Captain's face blanched. Henry had taken his gun and gone hunting that same day. He knew his son's hot temper and how impulsive he was. It was the first thought that Henry had taken offense at some of the Tomlin abuse, and had become involved in a shooting scrape.

"What do you mean?" he anxiously asked.

"Your Elvira," responded Job with alacrity, "went to the clearin' to meet Bildah Tomlin this mornin', and I see him huggin' an' kissin' her fit to kill."

It is said that the capacity to make a good reporter lies in the ability to compress all the gist of a sensation in two startling headlines. It was this reportorial instinct to present the most salient matters in one compact sentence, that enabled Job to convey the idea that Elvira had voluntarily gone to meet young Tomlin, and that he had caressed her as an accepted lover, before the dazed Captain recovered from his amazement enough to find his voice.

"Stop right there!" commanded he indignantly, slipping from the fence and confronting Job as the latter opened his mouth to speak further. "Do you suppose I will allow you to bandy my daughter's good name like that, in my presence? Clear off from my premises, or I will put you off! Things have come to a pretty pass when every clod-hopper may drag a woman's fair name through the dirt!"

Young Scott thought discretion the better part of valor, and lost no time in putting a considerable distance between himself and the choleric Captain. The latter went home raging over what he considered the baseless slanders of meddlesome tongues.

The elders of the family were all in the sitting room as he entered. Oswald was boarding with the Daces that week, but had dropped in to see Elvira. The moment the angry man entered the room he began a scathing denunciation of those officious busy-bodies who had dared to spread a report that his daughter had so demeaned herself as to steal through the woods to meet trifling Bildah Tomlin.

Elvira turned first red, then deathly white. She had never thought that her well-meant indiscretion would ever come to light. Now to find it was common property and on every tongue, with the most cruel exaggerations and conclusions, was inexpressibly mortifying. Oh, if she could only have her mother by herself for a few moments, she would tell her all. But to confess her fault to her angry father, and that in the presence of her lover and brother—that thought was unendurable. A worse girl, knowing her family's implicit trust in her, would have disarmed suspicion by putting a bold front on the matter and indignantly denying the meeting in the clearing. Elvira, however, was morbidly conscientious, and never thought of denying the truth. Even in her distress she was unwilling that anyone else should unjustly bear the blame for her own mistake.

The poor girl attempted to speak up that all Job had said was not false, but misinterpreted. However, shame overcame her, and she could but articulate, "It is not false, father—" when her sobs prevented further utterance.

It was an unexpected confession of an offense. It brought consternation to each of the little group. Elvira dropped her head in her mother's lap. They might think what they pleased. In Oswald's presence she could not, and would not make any explanation. Mrs. Welford stroked the bowed head tenderly and said quietly:

"Daughter, there is some mistake, but you are too agitated now to explain. Go to your room until you are calm, and then tell us all about it."

"No," cried the Captain hoarsely. "No, you do not leave this room until you explain your singular actions. Tell me again," striding up to her and forcibly removing her hands from her eyes, "tell me, is there a syllable of truth in that mass of lies?"

The girl gave one quick, imploring glance at Oswald, but made no answer to her father's imperative command. With quick delicacy, Oswald arose to leave the room, but the Cap-

tain, who was surely beside himself with anger, abruptly stopped him.

"Stay! Let none leave this room until this mystery is cleared up. It concerns the honor of every one of us. Elvira, yes or no, did you go over to the Tomlin clearing this morning?"

"Yes," answered she faintly, once more covering her face with her hands.

"Take your hands away," sternly commanded her father. It was the first time in his life that he had ever spoken to her in such a tone. Elvira obeyed, too utterly miserable to shed another tear, and feeling with those four pair of eyes expectantly watching her, that she would sink through the floor from shame.

"Did you go there to meet Bildah Tomlin?"

There was a dreadful pause, then came a scarcely audible reply:

"Yes."

"What!" thundered her father, while his face actually turned livid. "A daughter of mine stoop so low as that! If that may be, I can even believe that you allowed that low-born cur to caress and—"

"Father!" Elvira raised her head now, while indignation flushed her features. "You have put me to open shame—do not add insult to injury. I had my reasons for going to see that young man, but I cannot and will not explain them now, and it is useless to ask me. Things have gone so far now, that I want to tell you that I have made a promise—but that is for you and mother alone to hear."

Mrs. Welford motioned for Henry and Oswald to leave the room. The Captain made no remonstrance. Oswald, as he passed the unhappy girl, touched her hand softly and whispered, "Elvira, I trust you," but the girl gave no sign of having heard him. As the young men closed the door behind them, she arose and faced her father.

Angry father and indignant daughter stood steadily facing each other for two full minutes, not a word being spoken. The Welford blood was aroused in Elvira now, and although anger, shame, impatience, and resentment struggled within her, pride was stronger than them all. She stood haughtily erect, the Welford temper flashing from the beautiful dark eyes, and coloring the marble of her cheek. Hers was one of those sensitive, high-bred natures, that let some supreme crisis come to them in the character formative period of youth, are strongly influenced by it for weal or woe, their whole lives seemingly transformed. Elvira had been a dutiful daughter always, but the mother who had long studied her child's disposition and latent inherited tendencies, trembled as she saw the proud curve of the lips and the imperious glance of her eye. Well had it been for the girl had her father possessed as much self-control as his wife, or had read as clearly the young face before him.

"Well," said he at length, "and what have you to say for yourself?"

The reproachful tones rasped the girl's already growing wrath.

"I have promised to meet Bildah—"

"You shall not do it!" shouted her father in an impetuosity of rage.

"I shall do it, whether you want me to or not," drawing herself up even more proudly than before, and speaking with cutting hauteur. "And what is more, I shall see him as often as I choose, and where I wish, and that will be here at my own home."

"By heaven, this is too much! Girl, if you were a man I would knock you down. Go—" pointing to the door, "my roof shall shelter you no more."

Mrs. Welford stepped quickly to her infuriated husband's side, and laid a restraining hand upon his arm.

"Anthony, you shall do nothing of the sort. Elvira may have been foolish, but never wicked. If she were ever so much in fault, her mother's door would never be shut in her face. I bore her. I nursed her through a sickly childhood, she is mine. Anthony, you are her father, as I am her mother. Never before did you speak a harsh word to our child. Take back the bitter words that I am sure you never meant."

Mrs. Welford's words always had great weight with her husband. They brought the fiery man to his senses now. The Welford temper, though quick, was not vindictive. Elvira had been the idol of his heart, and although still angry at her, he felt ashamed of his cruel words, and held out his hand to her.

"I take back what I said, child. But you must have nothing more to do with any of that vagabond family, and I forbid you ever to speak again to that young man."

Elvira had a will of her own. She cared nothing for Bildah Tomlin, indeed would have been glad to have been rid of him. But to-night all that was bad in her nature was uppermost. She was sore over her father's harsh words, and bitterly resentful that she had been placed in the attitude of a culprit before her brother and her lover. Like a spoiled child, she nursed her wrath, and determined to pay her father back in his own coin, humiliation for humiliation.

Elvira grew more irascible and implacable as her father grew milder. Blinded by the passion that was raging within her until she was scarcely responsible for what she said or did, hard, bitter, ungracious words fell from her lips. They were words that grieved and shocked her parents—words of defiance—words of biting sarcasm and deep contempt—words spoken only to wound the father whose pride and delight she had been—words so insolent and graceless, that years afterward she could not think of them without a feeling of shame.

She had meant to wound her father, but the hurt was deeper than she knew. Heartsick, he acceded to the utmost of her demands. Excited, over-wrought, not realizing herself where her impetuosity of temper was taking her, she demanded and obtained hard bargains of him. Caring not a rap of her finger to ever see Bildah again, she yet insisted that he should have the privilege of visiting her at her own home as often as he chose to come. This consent wrung from her unhappy father, she flung herself out of the room in guilty triumph, leaving two broken hearts behind her.

[*To be Continued.*]

The Family Fireside

VIA DOLOROSA.

By Caroline Frances Little.

"Man of Sorrows! can it be,
Sorrow makes us more like Thee?
Welcome, then, the sharpest anguish,
Welcome, then, contempt and scorn!
In our loneliness we languish,
Bearing something Thou hast borne!
Through our sufferings may we be,
Made more perfect, more like Thee.

Miss M. E. Beauchamp.

AS WE follow our Blessed Lord along the Via Dolorosa the message comes to us, that if we would attain to holiness we too must pass along the way of sorrow, and learn the mystery of pain. He was surely "A Man of Sorrow and acquainted with grief," and "was made perfect through suffering." In the words of another, "The whole life must be passed through the fire of suffering, if its true grandeur is to be evolved." Perpetual prosperity dulls our spiritual senses, and we become lovers of the world, and lose the consciousness of the Unseen World, which lies about us with its blessed realities. Then God in His mercy sends sorrow or sickness to call us back into the narrow way; but this suffering does not of necessity cause unhappiness, for there is One, who walks with us in the furnace of affliction, as He did with the three in the fiery trial in olden days. Our hearts are full of angels when they are full of sorrows."

In the depths of suffering we find Christ, and in that *De Profundis* we receive such revelations of His love and companionship as we never dreamed of in our days of joy and health. Pain and sorrow are chief elements in our spiritual growth.

"Joy hath its blessed work to do,
But sorrow's ministrations
Are more Divine, because they lift
The soul to heights above.
Te Deum ends its glorious strains,
In humblest supplications,
But *De Profundis* endeth
In the confidence of love."

As a wise physician prescribes remedies suited to the wants of each patient, so the Great Healer appoints to each soul the

medicine that it needeth. "We sigh for happiness," says a deeply spiritual writer, "and God draws us into the Sanctuary of suffering."

Our Via Dolorosa may lead us into the depths of sorrow, when we are called to stand by the casket that holds the earthly remains of the one dearest to us; and in that hour of deep anguish, the very heavens seem black, and the stars refuse to shine; but yet even from the graves of our beloved spring the flowers of hope and peace, and at last our hearts open to receive the sunshine of Christ's love; then we learn that Death can never separate hearts that love, for the Unseen World is not far off, and that in the Communion of Saints we are still one with our beloved. "Ah!" says Madame Guyon, "if you knew what peace there is in an accepted sorrow."

Then comes a longing to comfort others, for the gaities of the world have lost their attraction, but in their place we have found a happiness not known before. On our foreheads rests the baptism of sorrow.

"And with that chrism upon my brow
Forward I went; the dark grew light.
By firm, wide paths I journeyed now,
With snow-drops sown and aconite.

"And out into the busy world
I pressed with eager heart and feet;
From cottage roofs the thin smoke curled,
The cock crew loud, the flowers bloomed sweet.

"And every worker that I met
Smiled back in answering sympathy—
'Her sign is on thy forehead set;
Who comes to all, has been with thee.'"

It may be, however, that the path of sorrow is to lead through the vale of sickness, when God calls us away from active work, into the darkened chamber of suffering, that we may learn the lessons which are taught by the Angel of Pain. As we lie weak and helpless in the seclusion of our room, how small seem the trivialities after which we strove in past days, and how real become the certainties of the other life.

Says that wonderful writer, the author of *The Sanctuary of Suffering*, "Now is the evening hour; the temple is still, the lamp burns low, there is a silence from the great stir and bivouac of life. And behind the veil of sense, screened by the holy curtain of blue and purple and scarlet, God indeed is speaking. It is a great peace, a grand opportunity."

We are shut in from the world of activity and gaiety, and we are called aside that we may be taught our utter dependence on God. "O Lord, open the eyes of those who are suffering. May they see the heavens filled with the angels and chariots of God."

Now there is more time to meditate, now there is more time for prayer, and many a one has learned the blessedness of intercession for others, that in the stress of daily, active life he could not have attained to. We see things from a different point of view. Worldly fame and social prominence seem small when seen in the light which shines from the other world. The things of eternity seem great. Our sympathy for others broadens, and we learn to love our fellow sufferers.

"That life hath lacked its measure,
And that soul wants true completeness,
That hath not learned what heavenly gain
Lies hid in earthly loss."

There are other crosses besides affliction and pain that in mercy may be given us; and we may make disappointment, defeat, failure to carry out our plans, stepping-stones to raise us above all earthly desires, and lead us into the chamber of peace. Such crosses often elevate and purify the character. In the words of another, "The setting of a great hope is like the setting of the sun; the brightness of life is gone; then the stars come out and the night is holy."

So we see that the way to heaven is the way the Saviour trod, and that it is through loss that we really gain. "Indeed," says Thomas à Kempis, "if there had been any better thing, and more profitable to man's salvation than suffering, surely Christ would have shewed it by word and example."

Our Easter joy cannot come without the fast of Good Friday, for without the Death upon the Cross, there would never have shone for a sinful world the glory of the Resurrection. Thus through bereavement and pain, through disappointment and poverty, we joyfully rise to the Life immortal, and become partakers in the Ascended Glory of our Lord Jesus Christ.

God does not forget to benefit those who do not forget His benefits.—*Ram's Horn.*

THE FORTIFIED.

Ye who dwell in sheltered places,
Pray for those whose frail barks toss,
Mariners on seas tempestous,
Souls who suffer wreck and loss.

Pray, ye leaders in life's battle,
For the privates in your ranks,
Pray in memory of your victories
And with reverent hearts give thanks.

Pray, ye men of age and wisdom,
Whom experience has taught,
For the young who must encounter
The temptations ye have fought.

Pray, all ye by grace uplifted,
For the worsted, helpless ones,
Pray for all the least, the saddest
Of God's myriad of sons.

Felix Connop.

HOUSEHOLD HINTS.

Sponge roughened skin with brandy and rosewater.

Use hartshorn to bring back colors faded by acids.

Corks washed in oil make excellent substitutes for glass stoppers.

Equal parts of ammonia and turpentine will take paint out of clothing, even if it be hard and dry.

Clear, black coffee, diluted with water and containing a little ammonia, will cleanse and restore black clothes.

Keep nickel silver ornaments and mounts bright by rubbing with woolen cloth saturated with spirits of ammonia.

A large slice of raw potato in the fat when frying doughnuts will prevent the black specks from appearing on their surface.

Old brass may be cleaned to look like new by pouring strong ammonia on it, and scrubbing with a scrub brush; rinse with clear water.

The best way to set the dye of black lisle thread hose is to put a couple of good pinches of common salt in the water you wash the hose in.

Warm water and castile soap, with a thorough rinsing after they are taken out of the suds, is excellent for washing white silk handkerchiefs.

When you buy a new broom, select a dozen of the smoothest and largest splints, pull them out and lay them away to use in testing cake when it is baked.

Turpentine mixed with carbolic acid and kept in open vessels about the room will, it is said, greatly lessen the risk of contagion in scarlet fever, diphtheria, and kindred diseases.

Keep your jelly in a cool, dry closet. Either write the name of the variety of the jelly on a neat little slip of white paper, paste this on the side of the glass, or write in the centre of the covers before pasting them on.

When troubled with soreness or sense of tightness in the chest, dampen a flannel cloth with kerosene and apply over the spot. Do not leave it on too long, or it will blister. One night will usually relieve the soreness.

Nothing is more beneficial to the hair than daily and vigorous brushing, but this entails a sadly soiled hair brush every few days. If the brush is dipped in ammonia water and then dried in the sun it will come out as good as new.

What is left of a prescription, when you are not going to use it any more, should be thrown away, as it is not likely that it will ever be called for again; and most of them are changed by age, so that to keep them only swells the contents of the medicine chest, and increases the liability to error.

When decanters and carafes become so discolored inside that shot or fine coals will not cleanse them, fill the bottle with finely chopped potato skins, cork tightly and let the bottle stand for three days, when the skins will ferment. Turn out and rinse. The bottle will be as bright and clean as when new.

When putting pictures in a scrap book take two days for the work. The first day put the mucilage on the back of the pictures and put away to dry. Some other day dampen the backs and apply to the page as you would a postage stamp. In this way you avoid having the glue press out from under the picture and spoil the page.

It is said that if lamp chimneys are put in a panful of cold, strong salt and water, placed on the stove with straw or shavings on the bottom of the pan to prevent them from touching the hot metal, the water allowed to come gradually to a boil, and the chimneys "cooked" for a few moments, they cannot be broken by the strongest flame. Lamp chimneys washed in kerosene oil are also said to be impervious to heat. No one need fear putting the hands in the oil, as it is softening and cleansing and the odor soon disappears.

Church Calendar.

✠

Feb. 1—Saturday. (Violet.) (White at Evensong.)
" 2—Sunday. Purification B. V. M. Sexagesima. (White.)
" 7—Friday. Fast.
" 9—Sunday. Quinquagesima. (Violet.)
" 12—Ash Wednesday. Fast. (Violet.)
" 16—1st Sunday in Lent. (Violet.)
" 19—Wednesday. Ember Day. Fast.
" 21—Friday. Ember Day. Fast.
" 22—Saturday. Ember Day. Fast.
" 23—2nd Sunday in Lent. (Violet.) (Red at Evensong.)
" 24—Monday. St. Matthias. Fast. (Red.)

Personal Mention.

The Rev. W. Fred Allen, late of St. Clement's Church, Greenville, Pa., has been appointed missionary at St. John's, Kane, and St. Margaret's, Mount Jewett, Pa., Diocese of Pittsburgh.

The address of the Rev. F. W. Bartlett is Rockport, Mass., and not Cape Ann, Mass., as on some clergy lists. There is no post office of the latter name.

In the temporary absence of the rector, the Rev. Dr. Joseph N. Blanchard is in charge of St. John's Church, Northampton, Mass. Address accordingly.

The address of the Rev. Cyrus T. Brady is Hotel Normandie, 36th and Chestnut Sts., Philadelphia.

The address of the Rev. Joseph A. Brown is changed to King Hall, Washington, D. C.

The address of the Rev. John E. Carpenter is Gowdy, Rush Co., Indiana.

The Rev. Randolph R. Claiborne's address is Perrowville, Bedford Co., Va.

The Rev. Francis L. Coyle has resigned the rectorship of Grace Church, Anniston, Ala.

The Rev. J. J. D. Hall has resigned charge of St. Mark's Church, Troy, Ala., and entered upon his new work at St. John's Church, Ensley, Ala., on Ash Wednesday.

The Rev. Geo. Hirst of Jefferson, Wis., has declined a call to Kirkwood, Mo.

The Rev. S. M. Holden has been appointed missionary in charge of St. Martin's, Johnsonburg, and a newly organized mission at Wilcox, Pa., Diocese of Pittsburgh.

The Rev. H. D. B. MacNeil has resigned St. Paul's Church, Mishawaka, Ind., and will assume charge of Trinity Church, Baraboo, Wis., during the illness of the rector, the Rev. Charles L. Barnes.

The address of the Rev. C. Thacher Pfeiffer is changed from Palmerton, Pa., to Box 243, Mauch Chunk, Pa.

The Rev. J. N. Rippey, M.D., Secretary of the Diocese of Western Michigan, has returned from an extended vacation trip in the East and has taken up duty as curate of St. Mark's Church, Grand Rapids. His address is 130 Bostwick St.

The address of the Rev. F. A. Sanborn, priest in charge of All Saints' Cathedral, Milwaukee, is 222 Juneau Ave.

The Rev. W. W. Steel has resigned the rectorship of St. Mary's Church, West Philadelphia, to take effect on March 1st.

ORDINATIONS.

Deacons.

West Missouri.—On Wednesday, Feb. 5th, at Boonville, by the Bishop of the Diocese, Edgar A. Sherrod, presented by the Ven. Archdeacon Weed. The Rev. Robert Talbot was preacher.

Priests.

Ohio.—By the Bishop of Pittsburgh, acting for the Bishop of Ohio, in the Church of the Ascension, Wellsville, Feb. 5th, the Rev. Raymond H. Edwards, missionary at Wellsville and also at points in the Diocese of Pittsburgh. The Rev. Canon Watson presented the candidate and preached the sermon.

DIED.

Bacon.—Entered into rest, Thursday, January 30th, at her home in Philadelphia, Pa., Margaretta Bacon, in the eighty-fifth year of her age.

The funeral took place from St. Mark's Church, of which she was a life-long member, on February 3d.

A faithful, humble, and consistent Christian. May she rest in peace!

Hawkins.—At Lincoln, Neb., Wednesday morning, Jan. 8th, Narcissa Brainard, wife of the Rev. Wm. George Hawkins. Aged 72 years.

WANTED.

Positions Offered.

A YOUNG, unmarried priest or deacon, as *locum tenens* for three months of a church in a large city; salary at the rate of $600 per year. Also, a priest for work in adjoining towns, connected by electric railroad. Salary, $600 and house. Address: "Bishop," care The Living Church, Milwaukee.

Positions Wanted.

PRIEST (35) desires vacation duty (in charge or as assistant) for July and August months, either or both. Home or abroad, locality no object. Broad Churchman, good preacher, hard worker, musical. State particulars to C, office of The Living Church, Milwaukee.

ORGANIST.—A position as organist and choirmaster. Ten years' experience. Highest credentials. Will accept any reasonable salary. Address Rev. J. H., Organist, 2006 Maple Ave., Evanston, Ill.

FOR SALE.

SUMNER County, Kansas; wheat, corn, and alfalfa farms; best in the world; write, Wellington Land Co., Wellington, Kan.

MUSICAL AGENCY.

CHOIR EXCHANGE.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the John E. Webster Co.

MISCELLANEOUS.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $12 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $46.00. St. Raphael's Guild, 54 West 47th Street, New York City.

CHURCHMEN, ATTENTION! Send 5 cts. for a sample copy of the new Church monthly, *Home Words*. Subscription 50 cts. per annum. Plain and practical. Richly illustrated. For the home. Address, Home Words, New Harmony, Indiana. P. O. Box 159.

ALTAR BREADS.—Address C. Wolf, 631 S. 4th St., St. Louis, Mo., for illustrated circular.

COMMUNION WAFERS, 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

Mite boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

The Young Christian Soldier is the young people's paper, and ought to be in all the Sunday Schools. Weekly edition, 80 cts.; monthly edition, 10 cts. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The General Clergy Relief Fund

OF THE EPISCOPAL CHURCH IN THE UNITED STATES.

LEGAL TITLE: The Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm, and Disabled Clergymen. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

Central Office: The Church House, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE,
Acting Treasurer and Financial Agent.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

Note: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

APPEALS.

Pohick Church.

Some years ago a circular letter from Bishop Whittle, of Virginia, was sent to many of the clergy, calling attention to the claims of Pohick, Washington's parish church, upon the Church and people of the United States. This appeal met with some response, but it was quite inadequate, and in the interval of time that has elapsed the needs of the church have become so pressing that, unless a fund of $12,000.00 or $14,000.00 can be quickly raised for the repairs, restoration, and maintenance of this interesting old Colonial church, it will soon become too unsafe for further usefulness, and will be only a

crumbling monument of the people's neglect. The diagram of the old pews, pulpit, and sounding board is kept in the safe of the office of Superintendent Dodge, at Mount Vernon, and from this diagram a perfect restoration can be made. The parish has now a good congregation, which is faithfully ministered to by the Rev. Everard Meade, but it no longer possesses the wealth of the landed proprietors—the Washingtons, Lees, Fairfaxes, Masons, and others who formed the community of which Pohick Church was the spiritual center. Briefly stated, the claims of Pohick Church upon the people are: (1) it was rebuilt in 1772 under Washington's supervision, he having selected the present site and furnished the plans; (2) it was damaged and desecrated during the Civil War by our troops; (3) it is now in dire need of repairs, restoration, and maintenance. These claims were presented to the House of Bishops in Convention in San Francisco, and were recognized by a resolution, unanimously carried, recommending contributions for Washington's church.

We would urge that a reproach rests upon the Church and the nation so long as this church in which the Father of his Country worshipped from infancy to old age continues in its present unsafe, neglected, unrestored condition.

The trustees of the fund for Pohick Church are:

REV. EVERARD MEADE, Rector.
REV. PROF. WALLIS (Va. Theo. Sem.).
MISS E. B. A. RATHBORN, V.R., M.V.L.A.
MR. HARRISON H. DODGE, Supt. Mount Vernon.

Mr. Dodge is acting treasurer, and contributions can be sent direct to him. Address: Mount Vernon, Fairfax Co., Virginia.

BOOKS RECEIVED.

E. P. DUTTON & CO., New York.

Lenten Preaching. Three Courses of Sermons for Lent. First Course, *The Lenten Epistles.* Second Course, *The Example of Our Lord.* Third Course, *The Seven Last Words.* By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. Price, $1.20 net.

The Gospel Story of Jesus Christ. By Ida W. Hutchison. With many illustrations by Patten Wilson. Price, $1.50.

My Island. By Ellian Hughes, Author of *Some Aspects of Humanity,* etc. With illustrations by Lady Stanley. Price, $1.25.

Theology, Old and New. By William Frederick Cobb, D.D., Rector of St. Ethelburga's, Bishopsgate. Price, $1.50 net.

LONGMANS, GREEN & CO., New York.

Catholic Faith and Practice. A Manual of Theology. Part II. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, Author of *Helps to Meditation, The Seven Last Words of Our Most Holy Redeemer, Jesus and the Resurrection,* etc. Second edition. Revised. Price, $2.00.

A. C. ARMSTRONG & SON, New York. Through A. C. McClurg & Co., Chicago.)

The Church's One Foundation. Christ and Recent Criticism. By the Rev. W. Robertson Nicoll, M.A., LL.D., Editor of *The Expositor, The Expositor's Bible, The Expositor's Greek Testament,* etc.

The Progress of Dogma. Being the Elliot Lectures, delivered at the Western Theological Seminary, Allegheny, Pa., U. S. A., 1897. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow.

CHARLES SCRIBNER'S SONS, New York.

Through Science to Faith. By Newman Smyth. Price, $1.50 net.

PAMPHLETS.

The Story of Three. By Walter James Sherwood. Illustrated by Edward James Carey. Price, 25 cts. William S. Lord, Publisher, Evanston, Ill.

The National League for the Protection of the Family. Annual Report for 1901. The Everett Press Co., Boston, Mass.

The Race Question in the United States. By R. P. Brorup. (Copyrighted, 1902, by the Author). Price, 15 cts. North and South Publishing Co., Fitzgerald, Ga.

Ordine per l'amministrazione del Sacramento della Santa Eucaristia da usarsi Dagli Italiani in America. Stampato a spese dell' Editore.

Statement and Appeal in behalf of The Midnight Mission, New York City, and St. Michael's Home, Mamaroneck, N. Y.

Business Notes.

THE LIFE OF CHRIST.

If one wants to make a study of the Life of our blessed Lord, Lent is a good time to begin. To do it well, first read Butler's *How to Study the Life of Christ* (.66). The suggestions will be found to be most excellent. There are many different books relating to the "Life," but undoubtedly the most complete is Edersheim's *Life and Times of Jesus the Messiah.* It is published in two handsome 8vo. volumes, and now sells at the remarkably low price of $1.50. The carriage on any express route would be 50 cents additional, so that for two dollars one can get the best there is. The books formerly sold for six dollars net. Farrar's *Life of Christ* can be had in a good Library edition for 70 cents post paid. Young people should be given Miss Robinson's *Story of Jesus of Nazareth,* 85 cents post paid; and Sunday School classes would find Miss Robinson's *Questions on the Life of Christ* (.15), the most desirable text book. Any of the books mentioned can be supplied by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

SUNDAY SCHOOL SERVICE FOR EASTER.

THE YOUNG CHURCHMAN CO. has made a new service for the use of Sunday Schools for Easter, on the same line as the past six years. The carols are new and fresh. The choral service is entirely from the Prayer Book. The whole is spirited and devotional. The new Service is No. 73 in our Leaflet Series. We have also reprinted Nos. 63, 65, 67, and 71 of former years. Will send samples as requested. Order early, so as to give plenty of time for practice.

MITE BOXES.

We have a very desirable style of Mite Boxes, which we ship *flat,* with printed directions for putting them together. When complete a square box is formed, making the strongest paper box possible. Suitable texts are printed on the sides. Price, at the rate of $3.00 per hundred, carriage paid.

CHURCH LEAFLETS.

A series of Devotional Leaflets, published by The Young Churchman Co. With red cross printed on each.

The four-page Leaflets are sold at the rate of $1.00 per hundred copies, postpaid.

The eight-page Leaflets at $2.00 per hundred copies, in any quantity desired.

A sample of the thirteen numbers, 15 cts.

No. 1—What Can I Do for the Church? 4 pages.
" 2—Rule of Life. 4 pages.
" 3—Meditation. 4 pages.
" 4—Self-Examination. 4 pages.
" 5—Confession. 4 pages.
" 6—Absolution. 4 pages.
" 7—Suffering. 4 pages.
" 8—The Holy Eucharist. 4 pages.
" 9—Fasting Communion. 4 pages.
" 10—Preparation for Holy Communion. 8 pages.
" 11—Fasting—Almsgiving. 8 pages.
" 12—Saints' Days. 4 pages.
" 13—Thoughts on Holy Communion. 8 pages.

PARISH REGISTERS.

The *Southern Churchman* has a fine editorial in a recent issue on the duty and obligation resting upon the clergy, to keep a correct record of official acts. We quote a paragraph:

"This keeping of the register of the parish is a canonical (and hence conscientious) obligation, deliberately laid on every parochial clergyman of this Church. It is made the duty of every one who has a pastoral charge in the Church to keep a systematic record of certain official acts in connection with his parish work. Every clergyman knows, or ought to know, what those acts are. And it is further required that there shall be provided a suitable book in which these acts and facts shall be recorded."

In past years an excuse was sometimes made that the only Register available cost too much, so that small and poor parishes could not afford a proper book. THE YOUNG CHURCHMAN CO. obviated that difficulty by making one at *one-half* former cost, so that a Register large enough for 400 communicants can be had for $2.75, with an additional charge of but 50 cents when sent by express. Larger ones proportionately reasonable. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis., if further particulars are required.

The Church at Work

BROTHERHOOD OF ST. ANDREW.

Boston Convention October 9—12, 1902.

THE FIRST of the series of services in churches about Boston to arouse public interest in the coming Convention was held in All Saints' Church, Brookline, Sunday evening, Jan. 26th. The Rev. Wm. B. Frisby, D.D., rector of the Church of the Advent, Boston, made the first address, the subject of which was "Christian Manhood: Its Strength." A characteristic of Christian manhood, he said, is the development of the whole nature. Of this nature, the physical element, significant as may be the attention it nowadays receives, and splendid as is its possible perfection, must remain of minor importance. The spiritual faculty must always dominate, and the strength of the spirit is gained and perfected through prayer.

The responses that the Executive Committee receives from various quarters, having reference to the creation of new chapters, are encouraging in two respects. The first is the eagerness to establish new chapters; the second is the patient caution that is shown in preparing the way and choosing the prospective members, in order that these chapters may not be the mere product of short-lived enthusiasm.

The following letter from Dean Hodges of the Episcopal Theological School in Cambridge will be of interest:

"MY DEAR MR. BILLINGS:

"We are of course greatly interested here in the approaching convention of the Brotherhood, and will be glad to be of any possible service. The last time the convention met in Boston there was a meeting for Harvard men in the Chapel of the School. The chapel is open for any such meeting if you desire to have it. Please command us in any way.

"Always faithfully yours,
"GEORGE HODGES."

The Executive Committee, on behalf of the Convention, is only prevented from availing itself of this hearty invitation by reason of having already accepted a prior invitation from the St. Paul's Society of Harvard University to meet in Sanders' Theatre, Memorial Hall.

L. H. R.

PAROCHIAL MISSIONS SOCIETY.

The annual meeting of the Parochial Missions Society has just been held at the "Chelsea," New York City. The old officers were reëlected, and the Rev. Henry R. Freeman was added to the executive committee. Addresses were made by the Rev. Drs. Oberly, Roper, Canedy, and Rev. Messrs. Pearse, Carstensen, Mackenzie, and Freeman.

It was the consensus of opinion that the Society should continue its work and it was decided that a meeting be arranged for the first Tuesday in Lent at the See House, to be preceded by a celebration of the Holy Communion. It is hoped that the Bishop of New York, the President, will be the celebrant, and the Rev. Dr. Greer will deliver an address. A special effort will be put forward to arouse a greater interest and to enlist a larger number of the clergy in the work of the Society, and at this meeting the whole question of the Society's needs and future will be carefully considered. It is hoped that all members will be present.

WESTERN MASSACHUSETTS.

Group of Buildings for Holyoke.

At Holyoke a beautiful church, chapel, rectory, and parish house are being erected for St. Paul's parish. The group of buildings is planned so that they will all harmonize each with the others, and will be connected by a stone cloister with a mosaic tile floor.

It will be built of stone, except the rectory, which is an English half-timber house

PROJECTED GROUP—ST. PAUL'S CHURCH, HOLYOKE, MASS.

with the first story of brick and the second of wood overhanging. The church has an open trussed roof and is finished with black oak trusses lined with red brick. The clerestory is supported by brick columns. The nave is 46 by 100 feet and the transepts each 70 feet wide. The chancel is 30 by 20 feet, with mosaic floor, and the choir stalls are specially designed. The chapel is 25 by 40 feet and will seat about 100 people.

The parish house contains a Sunday School room which may be divided into class rooms by rolling partitions.

The rectory is a 14-room house of a quaint old English design. The reception hall and dining room are wainscoted 6 feet high with black oak, and the ceilings are beamed with the same wood.

The first occupant of this beautiful rectory will be the Rev. Henry H. Morrill, rector of St. Paul's, who was born in Durham, Maine, about 40 years ago. He moved to Cambridge, Mass., in 1874, where he graduated from the high school in 1878 and from Harvard college in 1882, with honors. After post-graduate work for three years he began to prepare for the priesthood, and was ordained in 1888 by Bishop Thomas of Kansas, and made chaplain of St. John's military school for boys in Salina, Kan. He was called to Grace Church, Ottawa, Kan., and from there to Springfield, Mo., where he was rector of Christ Church for five years. In 1895, after a few months in Elgin, Ill., he was chosen rector of St. John's Church in Clinton, Iowa. He became rector of St. Paul's Church, Holyoke, in 1900, and is the secretary of the new Diocese of Western Massachusetts.

ALABAMA.

R. W. Barnwell, D.D., Bishop.

Condition of Dr. Spalding.

The Rev. Dr. E. W. Spalding, who has been operated upon at Johns Hopkins Hospital, Baltimore, is reported as steadily improving and to be at the present time free from pain, in excellent spirits, and quite like himself.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Troy Archdeaconry.

The winter meeting of the Troy Archdeaconry was held in Trinity Church, Troy (the Rev. Chas. M. Nickerson, D.D., rector), on Jan. 28th and 29th, the Ven. Dr. Carey, Archdeacon, presiding, with his usual grace and dignity.

Tuesday evening was given up to missions. The sermon was preached by the Rev. James Caird of the Ascension, Troy.

On Wednesday there were two celebrations of the Holy Communion. At the late one Dr. Robbins, Dean of All Saints' Cathedral, preached the sermon—a strong plea for a rule of life among the clergy.

Missionary reports were heard after this service, followed by a very carefully prepared paper on Problems of Sunday School Work, by the Rev. O. S. Newell, rector of St. Luke's Church, Mechanicsville.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Woman's Auxiliary—Northeastern Deanery—Indians as Church-Goers—City Notes.

Bishop's Day, which is annually observed by the Chicago branch Woman's Auxiliary at its February meeting, was unique this year because the meeting on the 6th inst. was not favored by the presence of a single Bishop. Both the Bishop and Bishop Coadjutor of Chicago were unavoidably out of town. The nearest approach to "Episcopal Honors" present was a Bishop's son, the Rev. Stephen H. Green of Elgin, one of the speakers.

The President, Mrs. Hopkins, occupied the chair and introduced, in her happy way, those who delivered addresses on the topic chosen for the day: "Women Missionaries in the Diocese of Chicago."

Dr. Rushton described the round of work so capably pursued by Miss Prophet until last November, showing her tireless ministrations to poor women in hospital and home, and picturing the aid she gave them in physical as well as spiritual ways. Dr. Rushton likewise touched on the good work carried on by the Sisters of St. Mary in their visitations to jail and the House of Correction, where services are held each Sunday afternoon. He spoke of the pleasure Miss Hibbert's visits afforded the inmates of the poor house at Dunning and the Home for Incurables, who anticipate with joy her arrival each week.

The President, in introducing the Rev. Mr. Green, added the reminder that ours was not the Diocese of the City of Chicago, but the Diocese of Chicago, which contained numberless country districts, where, she hoped, in the near future, many women missionaries or deaconesses might be located.

The Rev. Mr. Green clearly proved the need of establishing a missionary station for deaconesses in the growing manufacturing town of Elgin, where the one church is inadequate to reach the Church people scattered amongst the 24,000 inhabitants, as the population covers so large an area. To the end that a start might be made along the line of forming Sunday Schools and missions in various sections of Elgin, Mr. Green has already secured the services of Sister Ella of North Carolina, and asked the help of the Chicago branch in forwarding her work. The offering of the day was given to the Rev. Mr. Green for this purpose.

Mrs. Hopkins spoke of the successful sectional meeting held in Joliet, Jan. 28th, and announced that almost $300, instead of $200 asked for, would be sent to the Twing Memorial Fund.

An invitation was read from Grace Church, Oak Park, asking that the annual meeting be held there. On the motion of Mrs. Ward of Grace Church, Chicago, this cordial invitation was accepted.

Mrs. Lyman brought the flattering request from the Rev. Ellis Bishop of St. Paul's Church, Boston, which begged an outline of the working plan of the Chicago branch in order that the St. Paul's branch may be modeled upon similar lines.

A very successful sectional meeting of the Junior Auxiliary branches of the West Side was arranged by Mrs. E. M. Duncombe and held in St. Andrew's Church, Saturday, Jan. 25th. Representatives from 15 parishes listened to an instructive address on "Our Indians," illustrated by stereopticon slides; a novel means which enhances missionary interest fifty-fold.

Mrs. Duncombe desires to announce that any parish may obtain the use of these slides by applying to her at 667 Washington Boulevard, Chicago, and paying the small fee of $1.00 to the Detroit branch. Mrs. Duncombe has also arranged for a sectional meeting of the North Shore branches of the Junior Auxiliary to be held in St. Luke's Church, Evanston, April 5th.

The second annual meeting of the Junior Auxiliary will be held in Trinity Church, Saturday, Feb. 22d, with two sessions. The morning session, beginning at 10:45, will consist of morning prayer by the Rev. W. A. Guerry of Trinity Church, and an address by the Rev. W. C. DeWitt. The afternoon session will include the necessary business, an address by the Bishop Coadjutor of Chicago, and an illustrated talk on Alaska by the Rev. Herman Page. It is hoped that all Junior branches in the Diocese may be largely represented.

On the 4th the winter convocation of the Northeastern Deanery was held at the Ascension, Chicago. After a celebration, in which the rector, the Rev. E. A. Larrabee, was celebrant, adjournment was had to the parish house. The Rev. Luther Pardee was deputed by the Dean to take his place as chairman. The Rev. John Cole was elected Secretary. The Chairman read a letter sent by Dr. Locke, the Dean, from his sick bed; and a committee, of which Dr. Little is chairman, was appointed to send a letter of sympathy to the Dean. The Rev. Dr. Hall read an able paper on "The Value of Moral Theology to the Parish Priest," which was written in his usual lucid style. He was followed by the appointed speakers, the Rev. Dr. A. W. Little, and the Rev. C. E. Taylor, the former de-

ploring the lack of instruction on the subject in the Theological seminaries.

ON THE EVENING of the 4th, the mission of the Mediator took the preliminary steps towards organization as a parish by electing wardens and vestrymen. This onward move says much for the work of the priest in charge, the Rev. Harold Morse.

ON THE 9th inst. Chicago received an object lesson on Sunday observance. Some 40 Canadian Ojibway Indians have been engaged for the second annual exposition of the "International Forest, Fish, and Game Exposition" in the Coliseum building on Wabash Avenue. In their contract they made the stipulation that they were not to be asked to exhibit on Sunday. Ten of them went to Roman Catholic churches last Sunday, and thirty attended divine service in Grace Church, where they attracted attention by their thorough understanding of the Church service, and reverent use of their Prayer Books.

THE REV. LUTHER PARDEE leaves this week with his aged mother for California, not intending to return till after Easter.

THE REV. L. C. ROGERS was unable to officiate in St. Margaret's, Windsor Park, on the 2nd, having slipped on ice near his own house on Jan. 30th and broken a rib.

DR. CLINTON LOCKE has been removed from St. Luke's Hospital to his own home, and is reported to be in a precarious condition. On last Sunday morning he was reported to have passed an uneasy night, and his physician was with him at five in the morning.

THERE are good prospects of the opening of a mission at Washington Heights in the near future.

THE UNITED CHOIRS of St. Paul's and St. Peter's gave Dudley Buck's oratorio, "The Triumph of David," on the evening of the 7th in St. James', its first rendition in Chicago, though composed seven years ago. It was repeated by the same choir in St. Peter's on the evening of the 11th.

THOUGH for many years the proper observance of Lent has been aided by the multiplication of week-day services in most of our churches, the provision made this year is more ample than ever. To take a single illustration: At the Ascension, Wednesday evening lectures will be given by Dr. Hall of the Seminary, on Authority; Feb. 12th, "Authority and Reason"; Feb. 18th, "Catholic Authority"; Feb. 26th, "Authority and the Papacy." The remaining Wednesdays will be given to Dr. Gold's lectures on "Sacrificial Worship"; March 5th, "Sacrifice in the Book of Genesis"; March 12th, "The Temple Service"; March 19th, "The Christian Sacrifice."

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Bishop Spalding's Condition.

BISHOP SPALDING has again found it necessary to suspend active work, and has gone to Erie, Pa., to be with his son, the Rev. F. S. Spalding.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Legacy for Plymouth—Naugatuck—Canaan—Archdeaconry at New Milford—Bridgeport.

ST. PETER'S, Plymouth, has received a legacy of $500 from the estate of Mrs. Prosper Warner of New Haven. The parish had been the recipient of generous gifts from Mrs. Warner during her life time. Mr. Warner remembered St. Peter's in his will, as well as Christ Church, West Haven, where he was long warden, and Trinity, Northfield,

This venerable parish, now well along in the latter part of its second century, is making a good record under the earnest leadership of the Rev. John D. Gilliland. Mr. Gilliland has returned to the Diocese, and to this, his former cure, after a considerable service in the Diocese of New Hampshire. A part of his work is the old St. Matthew's, East Plymouth, But little remains of what was once a considerable parish.

St. Matthew's Church was consecrated in 1795, by Bishop Seabury, at a Convocation of the clergy of Connecticut, at which time, he admitted to the priesthood the rector, Alexander Viets Griswold, afterwards Bishop of the old Eastern Diocese, comprising all New England, except Connecticut. This was the final ordination by the first Bishop in America.

ST. MICHAEL'S, Naugatuck, has been without a rector since the lamented death of the Rev. Jared W. Ellsworth, about one year ago. The Rev. William H. Garth of the Diocese of Rhode Island will soon enter unpon the rectorship. The Rev. Adelbert P. Chapman has been the zealous minister in charge during the year. The Rev. George Rumney resides in the parish, having retired after many years of devoted and efficient labor. Though unable to render assistance in the offices of the Church, the presence of the venerable priest in the parish and in the community, is nothing short of a benediction.

THE TWO clergymen, whose departure from earth has lately found record, were both identified with our Diocese.

The Rev. Joseph W. Hyde of Nashotah, Wis., gave some of his best years and service within our borders, and he is remembered by very many with sincere affection. His mortal remains rest in Stamford, where he was long identified with St. John's parish, during the rectorship of the Rev. William Tatlock, D.D. The Rev. Uriel Heber Spencer, though a native of Connecticut, passed the most of his brief ministry in the Western field. His father is well remembered as a zealous layman, rendering long service in the eastern part of the Archdeaconry of Litchfield.

IN CHRIST CHURCH, Canaan (the Rev. M. Horace Mill, rector), the erection of a parish house is contemplated, to supply a great need. A lot is in readiness and a beginning has been made toward money for the purpose. The people are zealous, and are wont to accomplish what they undertake.

ST. AUSTIN'S SCHOOL, of which the Rev. George E. Quaile is rector, formerly located on Staten Island, N. Y., is now established in picturesque Salisbury, among the hills of Litchfield County. The property consists of 165 acres and a new building of colonial architecture has been erected. Standing on an elevation, it is visible for a long distance in different directions. The location is ideal.

THE WINTER meeting of the Archdeaconry of Litchfield was held Jan. 28-29, in St. John's, New Milford. On Tuesday evening missionary addresses were delivered by Archdeacon George of Salisbury, Dr. Seymour of Litchfield, and Mr. Linsley of Torrington. The sermon was preached on Wednesday morning by the Rev. W. H. Hutchinson of Sharon. The essay was read by the Rev. Walter D. Humphrey of Roxbury, "The Dead Line in the Ministry." The book review was by the Rev. G. Henry Smith of Kent, "Christianity and the Progress of Man." The exegesis was by the Rev. John F. Plumb, rector of the parish, on St. Matthew ix. 14. The apportionment of the Board of Missions came in for consideration, and there would seem very small question as to the full carrying out in the parishes of the Archdeaconry.

There was an unusually large attendance, andthe gathering was one of much interest and value. The spring meeting will be held in the parish of Christ Church, Watertown.

ST. GEORGE'S CHAPEL, Bridgeport, has been presented with a complete set of chancel furniture in oak and brass. It was first used at the celebration of the Holy Communion on the Feast of the Purification. The missionary, the Rev. G. A. Robson, had kept the whole matter a secret, so that a complete surprise and a very pleasant one awaited the morning congregation.

This mission has adopted a plan for raising necessary funds which is worthy of adoption by many other missions. $115 interest is payable half yearly. This has heretofore been raised by the regulation fairs, etc. These were found to cost $190 for every $100 raised, or nearly so. This method was unfair, wasteful of time, effort, and money, and generally unsatisfactory. The missionary asked that 115 persons give one dollar each half year instead. The response was most ready, and now the "115 Club" is a standing institution in the mission. One fair will be held yearly to meet coal bills and other sundry expenses of like nature.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

The Purification in Wilmington.

IN CELEBRATING the feast of the Purification at St. Michael's Church, Wilmington (Rev. Wm. D. Manross, rector), the *Missa Cantata* was preceded by the blessing of the candles to be used in the Church during the ensuing year; followed by a solemn procession with incense and lights.

The Sunday School room has been redecorated, and a sign, indicating hours of service, placed upon the exterior of the church, both being the gifts of a member of the congregation. Industrial classes have been recently formed in the parish.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

Deanery at Crookston.

THE RED RIVER VALLEY Deanery met in Christ Church, Crookston, beginning on Feb. 4th with evening prayer, when the Rev. A. R. Mitchell delivered a forceful sermon on the "Deposit of the Faith." Next day, after an early celebration and morning prayer, organization was effected. In the afternoon the Deanery reassembled, and a thoughtful paper on "Sunday School Methods" was read by the Rev. J. K. Burleson, followed by a profitable discussion by all present. Evening prayer, with missionary addresses from the Rev. J. K. Burleson, Rev. A. R. Mitchell, and Dean Parshall. On the 6th the Rev. C. Currie read a paper filled with valuable statistics of Church work on both the Minnesota and North Dakota sides of the Red River, during the past 20 years. The Rev. H. S. Webster of Moorhead read a suggestive paper on "Twentieth Century Sunday." It was followed by a spirited and interesting discussion, which led up to the wish that the weekly celebration might be more generally observed as a true return to Apostolic practice. During the early evening the clergy and parishioners gathered in the rectory to witness the burning of a mortgage that for many years had lain heavily upon the parish, but through the self-sacrifice and heroic labor of the Ladies' Aid, had now been canceled.

IOWA.

T. N. MORRISON, D.D., Bishop.

Progress at Decorah.

AN EFFORT is being made to secure a rectory at Grace Church, Decorah (Rev. R. P. Eubanks, rector), and it is expected that arrangements may be made by spring. The ladies of the parish recently presented the rector with a new cassock. The parish work is making excellent progress, and a class of 7 presented recently for Confirmation is the largest in many years.

LARAMIE.

A. R. Graves, D.D., LL.D., Miss. Bp.

Death of Mrs. Wm. G. Hawkins.

As noted under the head of deaths, the wife of the Rev. William G. Hawkins of Lincoln, Neb., died on Jan. 8th. For over 25 years Mrs. Hawkins, with her husband, was a resident of Nebraska, in which Diocese for some years the latter was engaged in missionary work. Mrs. Hawkins was a native of Chatham, Mass., and the mother of seven children. She was buried beside her son in the old cemetery at Beatrice, Neb.

MAINE.

Robt Codman, D.D., Bishop.

Bar Harbor—Lewiston—Missionary Items.

The work on the chancel of St. Saviour's Church, Bar Harbor, is nearing completion. The new choir and sanctuary give place for 52 choristers. A new vestry room is also being built and connected with the rectory by a cloister. These and other improvements are being made to the church by Mrs. Charles Carroll Jackson, in memory of her husband.

The fine new organ in Trinity Church, Lewiston (the Rev. Ivan C. Fortin, rector), was dedicated Feb. 6th.

Among the missionary items submitted at the quarterly meeting of the diocesan Board of Missions, at St. John's Church, Bangor, on Feb. 4th and 5th, were that the church at Rockland, which was recently damaged by fire, has been put in a fine state of repair, which adds materially to the appearance of the church; at Wiscasset the walls of the church, which have been damaged by frost and the smoke from the furnace, are to be painted. The sum of $285 was voted from the Ashland rectory fund to pay for erection of a small two-story building, in that mission, to be used as a priest's dwelling. A motion asking for some steps to be taken, looking for the early relinquishment of the grant at present received from the general Board, was laid on the table for the present. A committee was appointed to take into consideration the desirability of determining the apportionment of each parish in raising the $2,400 asked by the general Board from the Diocese for Missions. On the evening of the first day's session the Bishop gave a sermon on the subject of Preaching. This subject and sermon were freely discussed by the clergy on the following morning, after the usual business session.

MARYLAND.

Wm. Paret, D.D., LL.D., Bishop.

Death of Rev. S. J. Morgan—Missions—Baltimore Items—Conferences of the Clergy—Bishop's Guild

The Rev. Stephen J. Morgan, rector of All Hallows' parish, Anne Arundel County, died suddenly on Sunday, Feb. 2d. He had been in poor health for many months and was recently a patient at the Church Home and Infirmary, Baltimore, but recovered sufficiently to resume his work, and on the Tuesday before his death had service in one of his chapels twelve miles from home. Mr. Morgan was an Englishman by birth. He received his theological training at the Kansas Theological School and was made deacon in 1894, and priest in 1895 by Bishop Thomas. He came to Maryland about two years ago from the Diocese of Easton, where from 1896 he had been rector of All Hallows' parish, Snow Hill. His work in Anne Arundel County embraced All Hallows' Church, All Hallows' chapel, Davidsonville, and the Chapel of St. Andrew the Fisherman at Scrabbletown. He was a faithful priest and an earnest preacher.

"Maryland will do its best," was the response sent a few weeks ago to the announcement of the new apportionment system for General Missions. Emmanuel Church, Baltimore, has been the first to justify that promise. In response to the special appeal of the Bishop and rectors, the congregation has made a special offering of $1,200—nearly one-tenth of the whole amount asked of the Diocese. And Maryland is expected to contribute this year apparently more than half again as much as it gave for General Missions last year.

The pre-Lenten Quiet Day for the clergy of the Diocese, Feb. 5, was well attended, and the addresses and meditations of the Rev. W. A. Guerry, chaplain at Sewanee, were unusually helpful, simple, logical, and practical. Mr. Guerry had to hurry away from Baltimore for duty in Trinity Church, Chicago, of which he has charge during the long vacation at Sewanee. And on Shrove Tuesday he conducted a Quiet Day for the clergy of the Diocese of Chicago.

Baltimore churches are at present attacking their standing debts. A special meeting of the congregation of St. Peter's Church was held Feb. 4, and arrangements were made to wipe out this year the debt of $32,000 resting on the Church property, apparently a hopeless debt until the effort inaugurated by the present rector, the Rev. Wm. Howard Falkner. It is reported that subscriptions for almost half the amount have already been received. Grace Church is burdened with an "irredeemable ground-rent" of $1,200 a year. The fiftieth anniversary of the organization of the congregation is to be celebrated in December of this year, and the rector and vestry are planning to make it a real jubilee by raising before that time an endowment fund of $25,000, to offset the "ground-rent." A substantial beginning of this fund has already been made. December 14 will be the "Anniversary Sunday"; and there will be special services on the Sunday before and after that date. Bishop Paret, Bishop Brewster, and Bishop Potter are among the preachers already announced. And the Church of St. Michael and All Angels proposes in honor of the tenth anniversary of the rectorship of the Rev. Dr. C. Ernest Smith, to pay off a debt of $16,000, the balance remaining of a debt of $30,000 incurred four or five years ago for a great organ and other improvements. Dr. Smith's tenth anniversary will come March 9th. In anticipation of that, some of his friends have already presented him with a handsome watch and chain.

Old St. Andrew's Church, Baltimore, once one of the conspicuous churches of the city, has at last after weary months of haggling as to price, terms, etc., been sold to a syndicate of Jews, and will be converted into a Hebrew synagogue. The congregation, weakened and discouraged by the shifting of population which has finally surrounded its church with a settlement of foreign-born Jews, will now look for a building lot in an easier field. And so we preach the Gospel "to the Jews first"!

It is reported that the Rev. George W. Thomas, at present rector of St. Paul's parish, Frederick County, will be the next rector of Sykesville, Baltimore County, in succession to the Rev. Dr. J. C. Purcell, who died last fall; and that the Rev. Charles J. Curtis, rector of St. Mark's parish, Washington County, will be appointed by the Bishop to All Saints' parish, Calvert County. All Hallows' parish, Anne Arundel County, is made vacant by the death of the Rev. Stephen J. Morgan. And the rectors of two of the larger churches in Baltimore are seeking assistants. Apparently there is "room in the ministry" in Maryland, if not elsewhere.

The Church of the Ascension, Baltimore, is undertaking many new enterprises under its new rector, the Rev. Robert S. Coupland. Its latest is a Sunday School for Chinese, organized on the first Sunday of this month. Thirty Chinese students were enrolled at the beginning. The school will be under the care of Miss Ruby Gaither, as superintendent.

The Baltimore Local Council of the Brotherhood of St. Andrew meets once in two months. The February meeting was held in the Church of our Saviour, Baltimore. Interesting addresses were made by Messrs. Robert S. Hart, and Henry M. Marshall.

The Bishop has announced his intention of calling all of his clergy who are within reach for a conference on one Thursday night of each month at the episcopal residence. The conference on the 6th was on the painfully evident falling-off in the number of candidates for Holy Orders. Mrs. Paret had extended an invitation to the wives of the clergy, and the conference in the Bishop's study was followed by a very pleasant social gathering in the parlors of the episcopal residence.

The Bishop's Guild of Maryland had its annual service in Christ Church, Baltimore, on the night of Quinquagesima Sunday. After evening prayer, addresses were made by the Bishop and the Rev. Messrs. Niver and Murray. The Bishop's Guild is a diocesan organization of women, but has parish branches outside of Baltimore. It was organized by Bishop Paret some years ago, to help him in any effort that he might have especially at heart, and so far the work of its members has been directed towards the opening and keeping open of the thirteen "silent" churches which the Bishop found in the Diocese when he was made Bishop. The fact that there are now no "silent" churches in the Diocese of Maryland is largely due to the loyal zeal of the women of the Bishop's Guild.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Dr. Howe's Anniversary.

After the 25th anniversary of the Rev. Dr. Storrs, rector of St. Paul's Church, Brookline, comes the anniversary of the Rev. Dr. R. H. Howe, who has been rector of the Church of our Saviour, Brookline, for the same number of years. Dr. Howe gave an historical sermon on Feb. 3d, describing his community a quarter of a century ago, when it had, comparatively speaking, few houses, and few accommodations for travelers. In 1880 the parish house was built, and five years later, the rectory was given by Mrs. Amos A. Lawrence, and the cloister connecting and unifying the whole group of buildings followed a year later. Bishop Lawrence attended the afternoon service, and bore testimony to the excellent work done. Other addresses were made by the Rev. Drs. Lindsay and Addison.

Dr. Howe is a native of Roxbury and took charge of his present parish in 1877. He is a graduate of Brown University, and was ordained deacon in 1868, and priest in 1869, by Bishop Clark of Rhode Island. He had charge of St. Luke's, Philadelphia, for one year, and then became rector of Trinity, Milford, in 1870. In 1872 he was elected rector of Christ Church, Quincy, and in 1877, of the Church of our Saviour, Brookline. He received the degree of D.D. in 1874.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Kemper Hall—The Cathedral.

In connection with the annual gathering of associates, alumnae, and others at Kemper Hall, on the feast of the Purification—this year observed on its social side on the day following—the new Simmons Gymnasium was opened with an office of benediction performed by the Bishop, with the assistance of a number of the other clergy. The young lady students, with the Bishop and clergy, formed a procession which, singing hymns, passed through the principal portions of the build-

ing, collects being offered at the several stations. A social evening followed. The building, which has already been described in these columns, consists of a gymnasium with dormitories on the upper floors, and in its appointments is very complete, with elevator, and other modern conveniences. It has been erected largely through the generosity of Mr. Z. G. Simmons, for whom the building is named.

The Lenten services at All Saints' Cathedral include a series of Sunday morning sermons from the Gospels and of Sunday night instructions on the Blessed Sacrament. The subject of Wednesday night addresses is The Seven Penitential Psalms; and of those on Friday nights, Lectures on Some Domestic and Foreign Missions of the American Catholic Church. Of the latter course, the first three are on missions At Home—Among the Indians, Among the Negroes, In Alaska. The last three are on missions Abroad—In Japan, In China, In Africa.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Convocation at DeSoto—Retreat at Kirkwood—Woman's Auxiliary.

The Southern Convocation met in Trinity Church, De Soto, during the week Feb. 2nd to 6th. The solemn services of Candlemas were regarded as preparatory, more particularly the first Eucharist, at which the Rev. T. A. Waterman celebrated. On Monday evening a sermon on The Church was delivered by the Rev. G. A. Ottmann. The celebration Tuesday morning was taken by the Dean, the Very Rev. Leslie Fenton Potter. After matins a meditation on "Prayer" was given by the Rev. Dr. Winchester. At the afternoon conference the subject was Woman's Religious Duties. The Rev. A. Brittain, rector, delivered an able address on Duties in the Family; the Rev. Messrs. H. P. Horton and G. A. Ottmann discussing Duties in Society and in the Church. The Rev. F. M. Weddell preached in the evening on "Worship." On Wednesday Church Problems were considered: Clerical Supply, by the Rev. A. H. Brook; Clerical Support, by the Rev. A. Brittain; Clerical Permanence, by the Bishop, who also delivered the address of the day on "Study," and in the evening preached to a great congregation on "Missions." The morning meditation Thursday was on Service, by the Dean. The afternoon subject was Churchmen's Duties—Attendance, Church Support, Church Work, taken respectively by the Rev. A. Brittain, the Rev. T. A. Waterman, and the Rev. F. M. Weddell. In the general discussion of the subject the Congregational minister, Mr. Stringer, paid an affecting tribute to the good work done by Trinity Church. At the business meeting the old officers, the Dean and the Rev. F. M. Weddell were nominated by acclamation for reappointment. A reception was tendered in the evening at the residence of Mrs. Humphreys to the visitors, who dined each day in the rectory adjoining the church, a delightful *ad clerum* following.

A retreat was held in Grace Church, Kirkwood (Rev. L. F. Potter, rector), for the clergy of the Diocese beginning on Tuesday night, Jan. 28th, conducted by the Rev. Dr. Winchester, of the Church of the Ascension. There was a daily celebration of the Holy Communion at 7 A. M., with meditation, matins and address; 12 M., prayers and meditation; 4 P. M., prayers and meditation; 8 P. M., evensong and address. The addresses were solely on the Priestly Life, and were very helpful to the *few* who attended. It is hoped now that a retreat in this Diocese has been introduced, that another year more men of God will avail themselves of this great pre-Lenten opportunity of going apart with their Master, so that when that Holy *Feast* dawns they may be the more fitted to teach their flocks the message of Christ's love.

The Missouri Branch of the Woman's Auxiliary held their quarterly meeting in the Schuyler Memorial House, St. Louis, on Friday morning, Jan. 30th, after celebration of the Holy Communion in the chapel by Bishop Tuttle, assisted by the Very Rev. Dean Davis. There was a good attendance of the ladies from the several parishes in the city and vicinity. Mrs. E. C. Simmons presided. Bishop Tuttle urged upon those present larger contributions for Church work in the Domestic and Foreign Mission fields as well as in the Diocese of Missouri. The roll of parishes being called, pledges to the work were given. Pledges were also given to Canton (for church improvements), Birch Coulee, Minn., and Shanghai.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

Church Burned at Paterson.

In connection with the great calamity which visited Paterson on Sunday, Feb. 9th, being Quinquagesima, in the fire which destroyed so much of the city, the church of St. Mark's parish, together with all its furnishings, was completely destroyed, though the loss is substantially covered by insurance. This statement, first reported in the secular papers, is confirmed to us by special telegram in response to our inquiry. The parish reported to the diocesan convention last year that it had no debt and had accumulated a fund of something over $3,000, which was deposited in a bank, toward the erection of a new church. The rector of the parish is the Rev. Samuel A. Weikert.

OHIO.

Wm. A. Leonard, D.D., Bishop.

The Bishop—Toledo Items.

The Bishop is on his way to Europe to visit the American churches on that continent.

The Toledo Clericus on Monday, Feb. 3d, arranged for Lenten exchanges as usual. The Rev. A. Leffingwell, rector of Trinity, offers the parlors of the Church for a Church Club if one is organized. The committees on the club reported progress and are continued. Rev. C. W. Du Bois of Grace Church read an able paper on "Man and the Spirit World," which was quite fully discussed.

Regular mission services are now supplied on Sunday afternoons from St. Paul's Church, Toledo, for the suburbs of Rossford and Ironville.

On February 7th, the Rev. W. C. Hopkins, D.D., having sent in his resignation to the Bishop, as priest in charge of St. Paul's, was requested by a vote of the congregation to withdraw it. He will do so, as requested. Another motion passed in favor of organizing the mission into a parish. Dr. Hopkins has served this mission four years and a half

Dr Price's
Cream
Baking Powder

Used in Millions of Homes. 40 Years the Standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes finest cake and pastry, light, flaky biscuit, delicious griddle cakes —palatable and wholesome.

Price Baking Powder Co., Chicago.

Note.—Avoid baking powders made from alum. They look like pure powders, and may raise the cake, but alum is a poison and no one can eat food mixed with it without injury to health.

and at the largest business meeting ever held by the congregation the move for a parochial organization shows a great increase of strength as compared with the past, although the progress is attended by many drawbacks.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.

Devotional Gatherings—Holy Trinity—Improvements at St. Clement's—Clerical Union—Two Anniversaries.

A pre-Lenten meeting for Chapters in the Philadelphia Local Assembly Brotherhood of St. Andrew, was arranged for Monday evening, Feb. 10, at the Church House. Addresses were expected from the Rev. C. W. Robinson, chaplain of the Local Assembly, and Mr. Hubert Carleton, Traveling Secretary of the Brotherhood. "The object of this meeting is not to tell of the work of the Brotherhood, or to propose new methods of work, but it is a solemn call to every member of our Society to live during the coming Lent a holier life than ever before." There has been established a public Bible class for men, meeting each Thursday night at the Church House, and is open to men, whether members of the Brotherhood or not. An analysis of the instruction is printed and furnished the members each week. Although a new venture, the meetings have thus far been so well attended that a larger room for the class was found necessary.

At the Church of the Ascension, Philadelphia (the Rev. G. Woolsey Hodge, rector), a quiet day for Churchwomen was held on Wednesday, Feb. 5th, conducted by the Rt. Rev. Dr. Satterlee, Bishop of Washington. On the day following (Thursday), a conference of Churchwomen was held in Holy Trinity parish house (the Rev. Floyd W. Tomkins, D.D., rector).

The year book of Holy Trinity parish shows the large volume of work being done within its borders, in which every day is well filled with appointments for the church or the parish house. It is notable that the Confirmations for the three years past at the parish church have been, respectively, 33, 61, and 90. The two missions connected with the parish also show large growth.

Work has been begun on the addition to the clergy house and parish building at St. Clement's (the Rev. Geo. H. Moffett, rector). The cost of the improvements will be $13,862. The building, which is not to be a separate one, but the carrying out of the original idea of having the church, parish building, and clergy house as different portions of the same structure, is to be 78 feet 4 inches by 29 feet 8 inches. The first floor will be provided with reception room, library, refectory, kitchen, pantry, and sitting room; the second floor, studies for five clergy, two bedrooms and bath; the third floor, four sleeping rooms for clergy, four other sleeping rooms, and bath. The first floor is to be finished in chestnut, the others with cypress, all with hard pine flooring and windows of leaded glass. A particularly happy provision has been made for the erection of a vault for the safe keeping of church records and other valuables. The parish has received the gift of a violet dossal, with wings, for the altar of St. Katharine.

As has been the custom, Ash Wednesday was observed as a day of Parochial Retreat, with four addresses. During Lent addresses will be given at evening prayer daily, Saturdays excepted, and the special preacher for Sunday nights will be the Rev. E. N. Webber.

On Monday, Feb. 3d, the Philadelphia branch of the Clerical Union held its monthly meeting in St. Mark's parish house. In view of the approaching Special Convention, the usual reading of a paper was dispensed with, and the advisability of proceeding with the election of a Bishop Coadjutor at this time was freely discussed. Invitations had been issued to several of the clergy supposedly classed as "conservative," and the chapel was well filled. On motion, the Rev. James W. Robins, D.D., sometime headmaster of the Episcopal Academy, was asked to preside. The meeting was opened with prayer; and the object being then stated, the Rev. Robt. Ritchie made a brief address by way of opening the discussion. A strong feeling was developed against going into the Convention opposed to immediate action, although it was thought wise to take no formal action upon the subject. The Rev. Dr. Mortimer, rector of St. Mark's, offered a resolution to the effect that, in the sense of this meeting, no one not sound in the fundamental doctrines of the faith, or who had been reputed as denying any article thereof, should be considered by the Convention. A division of the vote being called for, the resolution was found to have carried. There being some feeling expressed, the reverend mover of the resolution later withdrew the same. This meeting was in no sense either a caucus or official assembly, but simply an informal gathering, for the free expression of opinion concerning the wisdom or unwisdom of postponing an election.

On Sunday, Feb. 2nd (Sexagesima), the Rev. Henry L. Phillips, rector of the Church of the Crucifixion, Philadelphia, preached a sermon in commemoration of the close of 25 years as rector of the parish. During this period about $134,000 were expended in the work of the church. A reception and supper were given the Rev. Mr. Phillips on Tuesday evening, in the parish house, when a purse was also presented to him. Bishop Whitaker addressed a congratulatory letter to the committee of arrangements, speaking of Mr. Phillips as "a noble, true, earnest, faithful minister of Christ, and rightly held in honor by all who know him. His work at the Crucifixion has been admirably conducted, and his influence has been felt in

TEETH AND FOOD.

A HELP IN TIME OF NEED.

Sometimes bad teeth cause illness, particularly when they are not fit to masticate food. A man in Ada, O., had all of his teeth drawn. He was sick with indigestion and lack of vitality and his teeth were in a bad condition. He expected with a new complete set of teeth, to regain his health by thoroughly chewing his food, but he had an experience that is well worth knowing of.

"Instead of improving I continued to lose strength," he says, "until I was a mere moving skeleton. I tried a number of prepared foods but none of them helped me until I got Grape-Nuts. The flavor pleased my palate at once. I soaked the food in cream and got along with it nicely. Within a few days I noticed that I was not so tired and jaded. Gradually I grew stronger, so I left off all other foods and took only Grape-Nuts.

"My old time vigor came back and in two months I gained 17 pounds. This was remarkable for I am of spare build. Now I sleep and feel wonderfully well.

"Inasmuch as I am doing so nicely without teeth I have concluded to wait until my gums have finished shrinking before having a set made. I don't believe I could have gone through the drain on my system had it not been for Grape-Nuts. There is no doubt about the life-giving and nerve-building force of that food. I talk Grape-Nuts to all of my friends." Name given by Postum Co., Battle Creek, Mich.

Are Quick to See.

Good Doctors are Quick to See and Appreciate Real Merit in New Medicines.

Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all

cases of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

It's a common-sense medicine and a common-sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cose 50 cts. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

HALF RATE TO TORONTO.

February 23, 24, and 25, the Wabash Road will sell excursion tickets from Chicago to Toronto and return, at one fare ($12.40) for the round trip. This is on account of the convention of the Students' Volunteer Movement for foreign missions. Tickets will be good to leave Toronto, returning, until March 5, inclusive. Write for time-cards. Ticket Office, 97 Adams Street, Chicago.

thousands of individual lives and in many families as an uplifting power."

The Rev. Henry L. Phillips was born in Jamaica, in 1847, and was educated at the Moravian Training School, Fairfield. He taught school in St. Croix, Danish West Indies, from 1868 to 1870. He entered the Philadelphia Divinity School in 1872, and graduated in June, 1875. He was ordained deacon by Bishop Stevens in the Church of the Saviour in 1875, spent one year at St. Thomas Church, and was advanced to the priesthood in 1876. The next year he became rector of the Church of the Crucifixion. He is married and has three children.

The Rev. Edgar Cope celebrated the fifteenth anniversary of his rectorship of St. Simeon's Church, Philadelphia (Bishop Stevens' Memorial), on Sexagesima Sunday, Feb. 2nd. During Rev. Mr. Cope's incumbency the church building has been completed and consecrated, and later, in 1898, the rectory was added. During this period $257,005.87 have been expended. On the evening of Feb. 5th, the anniversary of the date of Mr. Cope's coming to the parish, a reception was tendered the rector, when he was assured of the esteem in which his parishioners held him, and also presented with a well-filled purse.

Mr. Hubert Carleton, Traveling Secretary, Brotherhood of St. Andrew, made an address at St. Andrew's Church (the Rev. C. M. Armstrong, rector), on Sunday evening, Feb. 9th (Quinquagesima). At that service Maunder's Lenten Cantata "Penitence, Pardon, and Peace," was sung.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

The Bishop—New Rector at Knoxville.

In behalf of Bishop Leonard, now in Europe, Bishop Whitehead officiated at Wellsville, Ohio, having a Confirmation on Tuesday evening, Feb. 4th, and an Ordination next morning.

The Rev. Edward De Serach Juny, late of St. Paul's Church, Baltimore, assumed charge of the Church of the Incarnation, Knoxville, this Diocese, on Jan. 1st. A reception was tendered him by the congregation on Thursday evening, Jan. 16th, in the guild room of the church, which was largely attended by the people of the Incarnation, as well as by members of other parishes. Mr. Juny's labors in this Diocese give promise of much success, he being well in favor with the people of his new charge and among the clergy generally.

QUINCY.

F. W. Taylor, D.D., Bishop.

Pre-Lenten Retreat.

The Bishop and clergy of the Diocese met at Grace Church, Galesburg (Rev. E. F. Gee, rector), for their pre-Lenten retreat, on Tuesday evening, Feb. 4th, and continued in retreat until the following Friday morning. The retreat was conducted by the Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, and his earnest, strong, and spiritual meditations and instructions were very helpful and edifying to those present. All the clergy actively at work in the Diocese attended the retreat all or part of the time, with the exception of four, who found it impossible to be present. There was one public service during the retreat, on Thursday night, when Bishop Weller preached to a good congregation. The Bishop and clergy of the Diocese expressed their gratitude to Bishop Weller for his very able meditations and addresses, which were both deep in their theology and intensely practical in their application.

The diocesan Board of Missions met on Friday in the guild room of Grace Church, the Bishop presiding. Contributions for diocesan missions were reported as being very much behindhand, but it is expected that the pledges made will soon be paid. Even so, however, there is not nearly enough money forthcoming to carry on the large amount of work which the Bishop desires to do, and could do. In regard to the "Missionary Apportionment," the Bishop has issued a brief pastoral letter, urging that each communicant give $1.00 to missions, which will enable the general apportionment of $1,458.22 to be paid, and will leave 1,600 for diocesan missions.

SALINA.

F. R. Millspaugh, D.D., Bp. in Charge.

Oberlin Missions—New Rector Instituted at Salina.

Bishop Millspaugh has requested the Rev. John C. Anderson to take charge of seven counties in the extreme northwest of the District, with headquarters at Oberlin. The people will do their utmost in the building of a mission house and the Bishop has promised to help. Goodland and Logan, in this cure, have church buildings and the numerous other places are without. An excellent opportunity is offered for the generous to help, and we are sure the Bishop would not object.

The Rev. Wm. Russell McKim was instituted rector of Grace Church, Salina, by the Bishop in charge on the feast of the Purification. He was assisted by the rector of St. John's Military School. The cadets attended in a body.

The Bishop has sent out over the District and over the Diocese of Kansas an appeal by letter to each attendant upon the services, asking them to respond to the appeal of the General Board of Missions.

SOUTHERN FLORIDA.

Wm. Crane Gray, D.D., Miss. Bp.

Annual Convocation.

The tenth annual Convocation of the Missionary Jurisdiction met in St. Andrew's parish at Tampa, Jan. 29th. The sermon was delivered by Bishop Weed of the Diocese of Florida. At the celebration, with Bishop Gray as celebrant and the rector as server, many received. At the business sessions the Archdeacons for the year were appointed, as follows: J. H. Weddell, B. F. Brown, Gilbert Higgs, D.D., and John Gray. The Standing Committee is composed of the Ven. J. H. Weddell, Rev. J. H. Davet, and Messrs. Algernon Hayden and Washington Kilmer, M.D. The other officers of the Jurisdiction are: Mr. Louis C. Massey, Chancellor; the Rev. Gilbert Higgs, D.D., Secretary; the Rev. J. H. Davet, Assistant Secretary; Mr. Frederic H. Rand, Treasurer, and the Rev. W. H. Bates Registrar. The Examining Chaplains are: The Rev. W. W. De Hart and the Rev. B. F. Brown. The trustees for the University of the South are: The Rev. C. M. Gray and Messrs. Frederic H. Rand and M. E. Gillett.

Following these appointments the Bishop gave his annual report and charge to the clergy and people of the Jurisdiction. The portions of the address relating to the endowment of a permanent Episcopal fund, the death of Bishop Whipple, and the Rev. John S. Beekman, and to the proposed Cathedral system at Orlando, were referred to special committees to report to this session of Convocation.

At an evening service a sermon was given on the subject of "The Faith," and its bearing on Church Unity, by the local Secretary of the Church Unity Society, the Rev. S. D. Day.

Next day the session opened with the celebration at 7 A. M. At 9 the Bishop celebrated the Holy Communion for the Woman's Auxiliary and gave to that order his annual charge. At 10 a session of the Convocation was held and much necessary business was transacted. The reports of committees on the various portions of the Bishop's address coming in, there were some most interesting discussions upon the permanent episcopal fund and the endowment fund, and the proposed Cathedral System. The latter subject being thought so important, it was made the order of the day at five o'clock, when it was fully discussed, and the necessary preliminary action to its establishment was taken. In the evening the Rev. Henry Gibbs, missionary to the Seminole Indians, gave a most interesting report of his work and life among them. Following this came a very

The Man Insured

can invest more money in his business and can live more closely up to his income with the assurance that his family are well protected.

Write to-day for rates.

The Prudential

Insurance Company of America

JOHN F. DRYDEN, President — HOME OFFICE, Newark, N. J.

Fill out this slip and send to us.

Without committing myself to any action, I shall be glad to receive, free, particulars and rates of Policies.

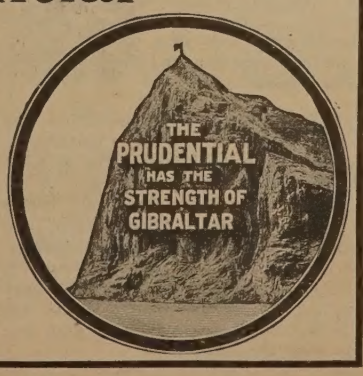
For $..... *Age*.....

Name .....

Address.....

Occupation .....

Dept. 75.



touching address of encouragement to the clergy and especially to the missionary to the Indians, by the Rev. Henry W. Little. At the conclusion of this service a short business session was held and this most interesting, profitable, and enjoyable session of the Convocation came to an end, being adjourned to meet at Orlando, the last week in January, 1903.

SOUTHERN OHIO.

Thos. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bp. Coadj.

Church League—The Clericus.

On Jan. 28th the Church League of Cincinnati and suburbs held its monthly meeting. A paper on the subject of "A Protestant Church, the Church of Ireland," was read by the Rev. R. R. Graham.

The Cincinnati Clericus were the guests of the Rev. Frank H. Nelson at Christ Church parish house on Feb. 3d. An excellent paper on "Personality" was read by the Rev. Robert Le Roy Harris of Newport, Ky.

TENNESSEE.

Thos. F. Gailor, D.D., Bishop.

Debt to be Cleared at Knoxville—Nashville—Chattanooga.

The congregation of St. John's Church, Knoxville, is making an effort to raise $11,000 to clear off the debt now standing as an incumbrance upon their property. About $5,000 has been subscribed by two or three members of the congregation, and an effort has been made to raise the balance in small amounts, and in a week about $2,000 more was raised in that way. The entire debt is a little over $22,000; but an offer has been made that if the congregation will raise one-half of this amount, the other half will be paid by a single donor whose name is not given out.

The people of Christ Church, Nashville, are much pleased and relieved at the announcement that their rector, the Rev. W. T. Manning, D.D., has declined calls recently tendered him to the rectorship of Christ Church, New York, and to St. Paul's, Overbrook, Philadelphia, and that he will remain in Nashville. At a recent parish meeting it was resolved that steps be taken at once to raise the remaining $16,000 due on the bonded debt of the parish so that the church may be consecrated at Easter. Pledges amounting to $10,000 were immediately given, and before the close of the day considerably more than that sum had been added, so that it is confidently expected that the full amount will be raised before Easter. This is undertaken by the parish as a voluntary act of appreciation of the work of Dr. Manning. When Dr. Manning took charge of the parish on Nov. 1, 1898, the church had a bonded debt of over $20,000, besides a large floating debt which had been accumulating for the better part of eight years. The floating debt was paid off entirely, and the finances of the church have been managed so that the expenses were met by the income and subscriptions, and the bonded debt has been reduced to $16,000.

The East Tennessee Convocation was in session at Christ Church, Chattanooga, on the 4th, 5th, and 6th insts. The preacher at the opening service was the Rev. A. H. Noll. On the second day there were discussions on the subject of "Sponsorship" and other matters, closing with a large missionary service in the evening. On the third day, after Holy Communion and a brief business session, the subject "The Church Choir" was considered, and there was an evening service to close the sessions.

TEXAS.

Geo. H. Kinsolving, D.D., Bishop.

Church Consecrated at Houston.

The consecration of Christ Church, Houston (Rev. Dr. H. D. Aves, rector), took place on Sunday, Feb. 2nd, the Bishop officiating, assisted by a number of others of the clergy. At the same time, the rector was instituted. The service began with morning prayer, the Holy Communion following, and after that the Consecration service and then the institution. The sentence of Consecration was read by the Rev. Dr. Horace Clark, the senior presbyter of the Diocese, while the Bishop read the letter of institution of the rector. The Bishop was the preacher.

Christ Church is the mother parish in the city, and its history dates back to the year 1839. The present edifice is the fourth erected for the parish, corner stones having been laid respectively in 1846, 1859, 1876, and 1893. Since its beginning there have been 15 rectors. Plans are now on foot for the building of a rectory at a cost of about $11,000, of which $7,000 is already in hand. It is expected that the building at present used for the purpose will, after the erection of the new rectory, be utilized for a parish school and be placed upon the site now occupied by the old choir room. This building was erected largely by means of a bequest from Mrs. Gray, and in putting it to educational use it would only be carrying out Mrs. Gray's wishes.

St. Mary's Church in the same city will be consecrated on the First Sunday in Lent.

VIRGINIA.

F. McN. Whittle, D.D., LL.D., Bishop.
Robt. A. Gibson, D.D., Bp. Coadj.

Another Proper Altar.

It may be well, to correct a possible misapprehension, to say that the Church of the Epiphany, Barton Heights, Richmond, is not the only church which has had an altar. St. Paul's Church, Richmond, has long had a proper altar, vested in the proper colors of the season; not "an honest table with

A STEADY WORKER.

COFFEE WORKS SLOW BUT SURE.

Many people use coffee day after day without an idea of the serious work it does with nerves, stomach, bowels, and sometimes the eyes, heart, and kidneys. Its work is done gradually, that is, the poison affects the nerve centres a little to-day and a little to-morrow and so on, and finally the nerve cells are slowly broken down and then Nature begins the call for help.

It is a safe proposition that if a man or woman has headaches, stomach trouble, or any such ailments come on at intervals, something is wrong with the food or drink, and this question should be investigated carefully, for health is the best capital anyone can possess and wilfully breaking it down is a piece of childish folly.

It is easy to break off coffee if one will take Postum Food Coffee, properly made, for Postum has a delicious coffee flavor and a deep seal brown color which changes to a golden brown when cream is added, and it satisfies the coffee drinker without any of the bad effects of coffee; on the contrary, the result of using Postum is the rebuilding of the broken down nerve centres by the food elements contained in it.

Postum is a pure food beverage made by scientific food makers and can be depended upon absolutely for its purity and the good results that follow its use.

To bring out the flavor and food value Postum must be boiled at least 15 minutes after the boiling begins.

Cured of Piles After Many Years.

☐ Mrs. D. E. Reed, of Albany says: "I would not take $100 and be placed back where I was before I used the Pyramid Pile Cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

Illustrated and Descriptive Booklets Free.

The following excellent publications prepared by the Chicago & Northwestern Railway will be sent free to any address upon receipt of postage named.

The information contained therein is of great value to those who expect to travel, either for pleasure or profit. All of the publications are handsomely illustrated with half-tone views.

California, Illustrated	Postage	2 cts.
Hunting and Fishing	"	2 cts.
Colorado, Illustrated	"	2 cts.
Through Picturesque Wisconsin	"	2 cts.
Beautiful Country Near Chicago	"	4 cts.
Picturesque Milwaukee	"	2 cts.
Opportunities for Business	"	2 cts.
Copper and Iron and Where They are Found	"	2 cts.
Across Picturesque Illinois and Iowa	"	2 cts.
Population of Cities on the Northwestern Line	"	2 cts.

The Indian—The Northwest. A history of the Indian tribes. 50 cts.

New, Mounted U. S. Wall Map, 40 x 54, in colors. 15 cts.

Address W. B. Kniskern, G. P. & T. A. Chicago & Northwestern Railway, 22 Fifth Ave., Chicago.

THE KING'S MESSAGE

A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period. the dim and solemn associations of the catacombs and also the public and pagan life of the city above ground. . . . . Our children will be the better for reading its lessons, and their elders, too will find its message full of interest and edification Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative."—*Living Church.*

Published by THE YOUNG CHURCHMAN CO. Milwaukee Wisconsin.

legs," but a true altar, though without a retable or cross; and with an exquisite mosaic above it of Da Vinci's Last Supper.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Woman's Auxiliary—The Epiphany.

ON TUESDAY, Feb. 4th, the regular monthly meeting of the Woman's Auxiliary of the Diocese was held in St. John's parish hall. After preliminary business the Rev. T. P. Noe was introduced, and gave a very interesting account of his missionary work in Beaufort, N. C. This place is a very old town, originally called Fishtown, and the people are all fishermen. He spoke of the work there as, in its beginning, woman's work, for it grew out of a Sunday School established by a Churchwoman; and of himself as one of its fruits, for he himself was one of the fisher boys who received his first teaching in that school. Now, with a mission church, and a school (St. Paul's) under his charge, he is devoting his life to the teaching and uplifting of the people with whom, as one of themselves, he can sympathize. They are very poor, but pay a small sum for the education of their children—the best hope for the future, and Mr. Noe's special appeal was for scholarships, costing only $10. One was taken by the general Auxiliary, and another by St. Thomas' branch.

On the following evening, Feb. 5th, there was also a special meeting of the diocesan Auxiliary in the Epiphany parish rooms. This was arranged with a particular view to the many Churchwomen who, being connected with the Government departments, are unable to attend the regular meetings; and a general invitation being extended to the clergy and laity, it proved a most delightful occasion. A large gathering filled the lower hall, where the Rev. Dr. McKim presided, and conducted a short service. He also made an introductory address, in which he gave a message of regret from the Bishop who was necessarily absent from the city. The Rev. Chaplain Pierce then spoke of conditions in the Philippines, a missionary hymn being sung between the addresses. The Rev. Dr. Lloyd spoke in a simple, direct way that was most impressive, of the great work of the Church, of the men fighting at the front, and of his part being to provide the supplies, in which all must aid; he spoke of the hope for the future in the business-like method adopted by the Church, and which he thought would help all her members to do their duty. Next came an address from Miss Emery, always so warmly greeted. Her subject was the United Offering. Archdeacon Williams being called upon, closed the addresses with a few earnest words on the necessity of reading and gaining information about the missionary work of the Church in its various fields, and, after the benediction, the assembly adjourned to an upper room, where a pleasant hour of social intercourse closed a delightful evening.

THE CHANCEL of the Church of the Epiphany will soon be greatly beautified by the erection of a handsome stone reredos, a memorial, not to any one individual, but to all members of the parish who have entered into Life. When the present chancel was built, about ten years ago, the work was not completed, and an unplastered space behind the altar has since been covered with a dossal. Some months ago, the vestry decided to erect the reredos, and a committee was appointed, of which the rector is chairman, to select a sculptor, and obtain a suitable design, while subscriptions to the amount required, $5,000, were invited from the entire congregation, the idea being that all who made a contribution, however small, might feel that the reredos would be a memorial of their own beloved ones at rest. The designs include an original and striking bas relief of the Last Supper, and two angel figures of great beauty.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Marshall—Boonville.

THE CATHEDRAL CONVOCATION met at Marshall on Monday evening, Feb. 3d, opening with evening prayer. The Dean, the Rev. Robert Talbot of Trinity Church, Kansas City, was the preacher. The Rev. P. B. Eversden of St. Paul's, Kansas City, was the celebrant at the early celebration, Tuesday. At 10 the Rev. J. Stewart Smith of St. Mary's, Kansas City, gave an instructive pre-Lenten meditation to the laity and clergy, and later Archdeacon Weed of Nevada led an inspiring missionary conference.

The business session of the Deanery followed the public service, and a plan was adopted by which the Convocation meeting will be an active missionary force, practically a series of missionary services in the country parishes to which the Kansas City clergy shall go at the stated times of meeting to stir up parochial life and to kindle missionary enthusiasm. The closing services were held Tuesday evening. Under the general subject for the evening, The Parish, an address was made by the Rev. P. B. Eversden on Church Attendance; on Church Support, by the Rev. E. B. Woodruff; on the Duties to the Parish, by the Rev. J. Stewart-Smith.

On Wednesday morning, the 6th, the Bishop and clergy left Marshall for Boonville to complete the work of the Convocation by the ordination of Mr. Edgar A. Sherrod to the diaconate.

After that service the Convocation dined at the Million House on invitation of Christ Church parish. Mr. Sherrod has been an efficient lay reader at Boonville for several months. Under his ministrations the parish work has enlarged. A guild hall and recess chancel are now in course of erection.

CANADA.

Bishop Coadjutor for Montreal—News of the Dioceses.

Election of a Coadjutor Bishop.

THERE WAS a scene of the greatest excitement in the diocesan Synod of Montreal at the third day's session, Jan. 30th, when Archbishop Bond intimated to the House that it was his desire that the Synod should proceed at once to the election of a Coadjutor Bishop to assist him in the work of the Diocese. The anouncement came as a great surprise to the House, notwithstanding the great age of the venerable prelate, who at 86 is still performing all the duties of his office. One party in the Synod was for proceeding immediately to the election of a Coadjutor; but the majority desired that a special meeting of the Synod should be called in March, to deal with the matter. A resolution to this effect was finally passed, the meeting to be held March 4th.

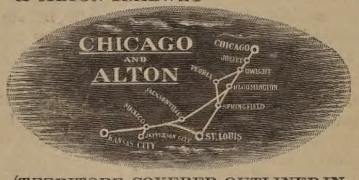
Among the names of those likely to be submitted for the office is that of the Very Rev. Lennox Wiliams, Dean of Quebec. He is a son of the late Bishop Williams of Quebec, and was appointed three years ago rector and Dean of Holy Trinity Cathedral, Quebec. Two years ago he was elected Coadjutor Bishop of the Diocese of Ontario, but he declined the dignity.

At the high celebration of the Holy Communion in the Church of St. John the Evangelist, Montreal, Sunday, Feb. 2nd, the hope was expressed by the preacher, the Rev. Arthur French, that special prayer might be

PURE REFINED PARAFFINE
Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake.
Sold everywhere. Made by
STANDARD OIL CO.

THE ALTON'S ENGINEER.

IF YOU WILL SEND THE ADDRESS OF A PERSON WHO, WITHIN A YEAR, WILL HAVE USE FOR THE CHICAGO & ALTON RAILWAY



(TERRITORY COVERED OUTLINED IN ABOVE MAP), WE WILL MAIL TO YOU A PICTURE, 4½ X 3 INCHES, OF THE ALTON'S ENGINEER. IF, IN ADDITION, YOU WILL TELL US IN WHAT PUBLICATION YOU READ THIS ADVERTISEMENT, WE WILL SEND TO YOU A PAMPHLET ABOUT THE BIGGEST CAMERA IN THE WORLD.

GEO. J. CHARLTON,
GENERAL PASSENGER AGENT, CHICAGO & ALTON RAILWAY,
CHICAGO, ILLINOIS.

Illinois Central R. R.

ILLINOIS CENTRAL — MISSISSIPPI CENTRAL VALLEY ROUTE — RAILROAD

EFFICIENTLY SERVES A VAST TERRITORY

by thorough service to and from the following cities:

OMAHA, NEB.	CHICAGO, ILL.
ST. PAUL, MINN.	ST. LOUIS, MO.
MINNEAPOLIS, MINN.	PEORIA, ILL.
KANSAS CITY, MO.	EVANSVILLE, TENN.
MEMPHIS, TENN.	NASHVILLE, TENN.
CINCINNATI, O.	ATLANTA, GA.
LOUISVILLE, KY.	JACKSONVILLE, FLA.
NEW ORLEANS, LA.	VICKSBURG, MISS.

Weekly through service between Chicago and between Cincinnati

AND THE PACIFIC COAST.

Connections at these terminals for the

EAST, SOUTH, WEST, NORTH.

Fast and Handsomely Equipped Steam-Heated Trains—Dining Cars—Buffet-Library Cars—Sleeping Cars—Free Reclining Chair Cars.

A. H. HANSON, Gen'l Pass'r Agt., CHICAGO.

BROWN'S BRONCHIAL TROCHES

"The best preparation for colds, coughs, and asthma."
MRS. S. A. WATSON, Temperance Lecturer.

"Pre-eminently the best."
REV. HENRY WARD BEECHER.

offered throughout the parish that God's blessing might rest upon the work of both committee and Synod in the coming attempt to elect a Coadjutor Bishop for the Diocese.

Diocese of Nova Scotia.

The rural Deanery of Annapolis held the quarterly meeting at Bridgetown, Jan. 21st, and 22nd. A paper was read at the business session on "The Attitude of the Priest in Receiving the Holy Communion." A meeting for the election of rural dean was appointed to be held Feb. 17th, at Granville Ferry.

Diocese of Toronto.

By the generous gift of a lady, Miss Rowe of the town of Orillia, a clergy house has been provided, and handed over to the Bishop. The property is situated in Orillia, and it is designed to make this a centre for the missions in that district, to be worked by a rector and several curates.

Diocese of Kootenay.

A beautiful font of Calgary stone has been consecrated in St. George's, Rossland, given principally by the children of the Sunday School. It is hoped that it will be possible to build a new church soon.

Diocese of Ottawa.

The handsome new chancel added to Christ Church, Moulinette, was formally opened Jan. 15th. The services were marked by large congregations and generous contributions.

Diocese of Quebec.

The annual meeting of the Quebec Church Society was held in Quebec, Feb. 5th, the Bishop presiding.—On Quinquagesima Sunday, collections were to be taken up in all the parishes of the Diocese in aid of the general fund of the Quebec Church Society. Some of the objects for which this fund is used are the building of new churches and of parsonages, the maintaining of day schools in small and poor communities, and aiding in the education of the children of the clergy.

Diocese of Ontario.

In an address given by Bishop Mills in St. George's Cathedral, Kingston, in the end of January, he said, referring to the needs of the Diocese, that he wanted at once the services of seven additional men; three to supply vacant missions, and the remaining four to take charge of new missions or to act as traveling missionaries.—Trinity Church, Consecon, has lately had many improvements made in the interior.

Diocese of Niagara.

The rural deanery of Lincoln and Welland held the quarterly meeting at Port Colborne, Jan. 14th and 15th. A very good paper on "Christian Socialism" was given on the first day. At the next meeting, which will be held at Port Robinson, May 14th and 15th, an address will be given on "What is the Ultimate Basis of Authority to the Churchman?"

Diocese of Montreal—Synod Notes.

The first day's business session of the Synod was opened by Archbishop Bond's charge given in the Synod Hall in the afternoon, Jan. 28th. There was the usual service in Christ Church Cathedral, Montreal, in the morning, with Holy Communion, at which the Archbishop was celebrant. The venerable prelate was hale and well, presiding at the business sessions with an alertness wonderful in one of his great age. The principal business before the Synod on the morning of the second day, Jan. 29th, was a discussion as to whether the Synod should continue to meet annually as heretofore, or in future only once in two years, arranging for a conference on the alternate year which could deal with more distinctly spiritual matters than the Synod as a legislative body was able to do. The change was strongly opposed and at the close of the discussion the Dean proposed an amendment, which seemed to meet with approval, to the effect that the Synod should continue to meet at the usual time. An amendment to a motion to provide a new Hymnal for the Diocese, requested the General Synod, soon to meet, to consider the preparation of a hymnal for the whole of the Church in Canada. A clear and interesting account was given of the recent changes in the Cathedral of the Diocese by which the Archbishop was given certain legal rights to its use on occasion for diocesan services.

Diocese of Calgary.

A church for the use of the Piegan Indians was opened by Bishop Pinkham Jan. 8th, at St. Peter's mission, Piegan Reserve. It has been built by funds provided by several of the Church societies, and much of the work was done by the Indians themselves. There are now 84 Christian Indians in the mission, 37 of whom are communicants. The Indians are delighted with their new church.

THE MAGAZINES.

[*Continued from Page* 559.]

Defence of Fichti and Lassalle," by Dora B. Montifiore. Then follow the notices of contemporary literature.

Sir Charles Dilke contributes to *The Cosmopolitan* for February an article on "The Naval Strength of Nations," which gives not only a most interesting and comprehensive account of the navies of the great powers but also a clear insight into world politics. Few men possess such knowledge as the author's, gained from years of experience in a diplomatic and political career. "Niagara—the Scene of Perilous Feats," is the title of an article which tells the story of the many who have year after year gone to Niagara seeking notoriety or—death. There are a number of excellent pieces of fiction.

Not many magazines live to print their three-thousandth number, yet the issue of *The Living Age* for January 4, 1902, bears that number on its title page. Founded by the late Mr. E. Littell in 1844, this magzine has carried to its readers every Saturday for nearly fifty-eight years whatever was freshest, most important, and most interesting in the whole field of foreign periodical literature. It has retained its essential characteristics through this long period, and while other magazines have come and gone, has strengthened its hold, year by year, upon the intelligent constituency to which it ministers. Art, science, travel, biography, literary criticism and appreciation, poetry, fiction, politics and international affairs,—whatever is of broad human interest finds a place in its well-filled and clearly printed pages; and despite the multitude of younger magazines competing for public favor, there never was a time when this venerable eclectic was more nearly indispensable to alert readers than to-day. It is published by *The Living Age Company*, Boston.

Giant Flowering Caladium

Grandest foliage and flowering plant yet introduced. Leaves 3 to 5 feet long by 2 or 2½ feet broad; perfectly immense, and make a plant which for tropical luxuriance has no equal. Added to this wonderful foliage effect are the mammoth lily-like blossoms, 12 to 15 inches long, snow-white, with a rich and exquisite fragrance. Plants bloom perpetually all summer in the garden, or all the year round in pots. Not only is it the grandest garden or lawn plant, but as a pot plant for large windows, verandas, halls, or conservatories, it rivals the choicest palms in foliage, to say nothing of its magnificent flowers. Thrives in any soil or situation, and grows and blooms all the year, and will astonish every one with its magnificence—so novel, effective, free growing and fragrant.

Fine plants, which will soon bloom and reach full perfection, **25c. each; 3 for 60c.; 6 for $1.00** by mail, postpaid, guaranteed to arrive in good condition.

OUR GREAT CATALOGUE of Flower and Vegetable Seeds, Bulbs, Plants and Rare New Fruits; profusely Illustrated; Large Colored Plates; 136 pages; FREE to any who expect to order. Many great novelties.

JOHN LEWIS CHILDS, Floral Park, N. Y.

Three Books on Unity

BY

Wm. Reed Huntington, D.D.

THE CHURCH-IDEA
An Essay Towards Unity
Cloth, 50 cents; Paper, 25 cents

***The* PEACE *of* THE CHURCH**
Cloth, $1.00; paper, 50 cents

A NATIONAL CHURCH
Cloth, 50 cents; Paper, 25 cents

Charles Scribner's Sons, Publishers
New York

DIRECT ANSWERS TO PLAIN QUESTIONS

A Handbook on the Catechism, Doctrines, Customs of the Church, by Rev. Charles Scadding. Contains much that every layman ought to know.

"A most useful work."—Bishop Potter.
"Ought to be studiously read by every Churchman"—Bishop MacLaren.
"I commend it highly."—Rev. Morgan Dix.

Send **55c** in stamps for sample copy to
EMMANUEL CHURCH RECORD
La Grange, Illinois.

GILLOTT'S PENS,
THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.
This is the Highest Prize ever Awarded to Pens.

Horsford's Acid Phosphate
Imparts Energy.
When vitality and nerve force have become impaired by illness its value is wonderful. Induces refreshing sleep.
Genuine bears name Horsford's on wrapper.

Gail Borden Eagle Brand BEST INFANTFOOD **Condensed Milk.**

ENAMELINE The Modern Stove Polish. NONE BETTER.

What brings release from dirt and grease?
Why don't you know . . . . **SAPOLIO**